

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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To the Idle

By

Charles Haddon Spurgeon

(From John Ploughman's Talk or Plain Advice for Plain People in the language of an English farmer; Talks on Common Virtues and Faults.)

It is of no more use to give advice to the idle than to pour water into a sieve; and as to improving them, one might as well try to fatten a greyhound. Yet, as the Old Book tells us to "cast our bread upon the waters," we will cast a hard crust or two upon these stagnant ponds; for there will be this comfort about it, if lazy fellows grow no better, we shall be none the worse for having warned them, for when we sow good sense, the basket gets none the emptier. We have a stiff bit of soft to plough when we chide with sluggards, and the crop will be of the smallest; but if none but good land were farmed, ploughmen

would be out of work, so we'll put the plough into the furrow.

Idle men are common enough, and grow without planting, but the quantity of wit among seven acres of them would never pay for raking: nothing is needed to prove this but their name and character; if they were not fools they would be idlers; and though Solomon says, "The sluggard is wiser in his own conceit than seven men that can render a reason," yet in the eyes of every one else his folly is as plain as the sun in the sky. If I hit hard while speaking to them, it is because I know

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The Fact of Sin's Guilt
The Knowledge of Guilt
The Realization of Guilt
The Provision for Those

Guilty!

By Evangelist Marvin Lewis
Director, Religious Activities, Bob Jones University
Greenville, South Carolina

"... and being guilty, they offered a ram of the flock for their trespass."—Ezra 10:19.

The people of Israel had been taken captive into Babylon. The city of Jerusalem had been destroyed, along with its walls and

the wonderful temple where they had worshiped the Lord.

When Cyrus, king of Persia, was on the throne, he decreed that the Jews who wished to do so could return to Jerusalem. They were to return to again build the walls and the house of God. Though most of the people remained in Babylon, there was a "remnant" that returned under the leadership of Zerubbabel.

This remnant returned and began to rebuild, though they did so under great persecution and criticism from the heathen nations of the land. Finally the work was completely stopped, until Darius came to the throne. Then he commanded that the earlier decree of Cyrus should be fulfilled, and the people continued their work until the temple was restored.

Several years later Ezra went up from Babylon to Jerusalem, and with him a great number of the people. He brought with him silver and gold to restore the beauty to the house of God. He came in order that he might restore the law and the ritual, and teach the law to those who did not know it.

When the law was read the people began to realize that they had greatly sinned against God in the matter of SEPARATION. In the ninth chapter of Ezra we read the following:

"Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, . . . For they have taken of their daughters for themselves, and for

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Rev. Marvin Lewis

"Are We Still Southern Baptists?"

By Rev. Jack Hyles

Preached in the auditorium of the Miller Road Baptist Church, Garland, Texas, on Sunday morning, October 13, 1957, after the church was expelled, without warning, Oct. 12, by the Dallas Baptist Association.

My Southern Baptist Record

I was a member of the Fernwood Baptist Church in Dallas, Texas, until I was about fourteen years old. I moved my membership from the Fernwood Baptist Church, which was a member of the Dallas Baptist Association, to the Hillcrest Baptist Church in Dallas, also a member of the Dallas Baptist Association. I surrendered to preach the Gospel in a church that was a member of the Dallas Baptist Association; was married in a church which was a member of the Dallas Baptist Association. When I went away to college, I left a church which was a member of the Dallas Baptist Association. I attended a Southern Baptist college, and have a degree from a Southern Baptist college, East Texas Baptist College in Marshall, Texas. When the president of that college came to Dallas recently to a

College Presidents' Convention, he invited me to his room in the Baker Hotel, and took me to the Baker Hotel Coffee Shop for a meal. We had good fellowship together. He spoke very highly of the record that I had made while a member of the student body at East Texas Baptist College.

I pastored for eight months the Morris Chapel Baptist Church near Bogata, Texas, my first little church, for \$7.50 a week. (I don't know what I did with all that money—don't know where it all

went.) It was a member of the Red River Association, which cooperates with the Baptist General Convention of Texas and the Southern Baptist Convention.

From the Morris Chapel Baptist Church I went to the Grange Hall Baptist Church in Marshall, Texas, which is a member of the Soda Lake Baptist Association, cooperating with and associated with the Baptist General Convention of Texas and the Southern Baptist Convention. While there I was Training Union Director of the entire Association. I spoke at Workers' Conferences and Associational meetings periodically. I was pastor of Grange Hall Baptist Church.

(Continued on page 8)

Christmas Subscriptions Must Be In by Dec. 10

Thousands will want to send Christmas gift subscriptions to THE SWORD OF THE LORD. Well and good. We have made a special offer for you. You may send six yearly subscriptions to THE SWORD for \$10 (add 50c per year for Canadian and foreign subscriptions), and you get absolutely free the new \$3 Christian novel, *Seeking a City*, by Editor John R. Rice, just published by Wm. B. Eerdmans Publishing Company. This thrilling Christian novel, historical, spiritual, full of adventure and inspiring truth, selling for \$3 all over the United States, will be sent absolutely free along with the six yearly subscriptions for \$10.

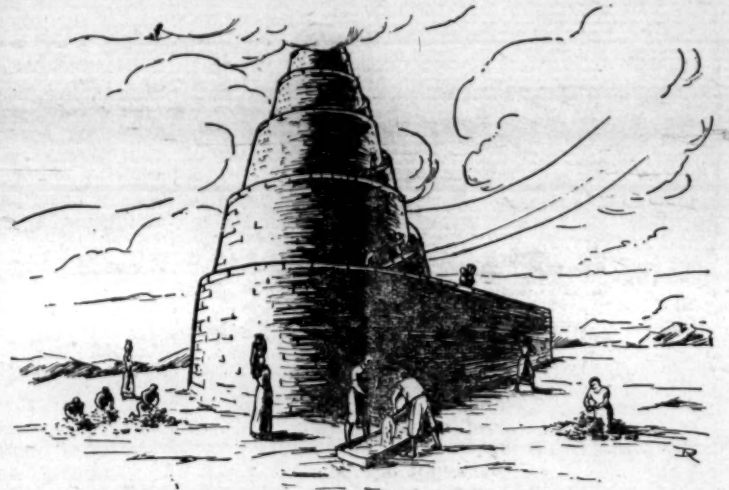
Here is an ideal way to send a gift that will show a real spiritual interest, will be kindly remembered week after week for fifty-two weeks in the year!

Okay, so you send the subscriptions. Mark the subscriptions carefully with a check mark on the coupon if you wish a Christmas greeting card sent, announcing your gift. We will be glad to enroll the subscription, to send this two-color beautiful card announcing to the recipient that the subscription comes as a Christmas gift from you. Thus you will solve many Christmas gift problems in a way that will honor Christ, will please and bless others, and show your genuine interest and Christian love.

BUT WE SHOULD HAVE THOSE SUBSCRIPTIONS IN HAND NOT LATER THAN DECEMBER 10!

In order to be certain to get the subscription enrolled and the

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Tower of Babel Saw Heathendom Beginning

Above is our artist's conception of the Tower of Babel. From the remains of ziggurats from ancient Babylon and Chaldea, and patterned, we think, after the Tower of Babel, we think we know what the Tower of Babel was like. In Genesis 11 the tower is mentioned as being made of brick. We understand that a winding roadway ascended around the tower to the top. Abraham lived only ten generations after the flood, and the Tower of Babel still existed in his day. There, evidently, began the first idolatrous worship after the flood. There began the heathendom described in Romans, chapter 1. Since people did not like to retain God in their knowledge, He turned them over to reprobate minds and they became worshipers of birds and beasts—wicked, lewd, idolatrous people.

Foolish evolutionists suppose that man descended from brute beasts and that heathen people are not as far along in development from animals as some others. But that is not true. Heathen people are degenerate races who lost the knowledge of God and of civilization.

Before the flood, people worked in iron and brass and other metals. They made instruments of music. There were great cities. You can read the wonderful story of

these things in the Christian historical novel, *Seeking a City*, the story of the life of Abraham, by Editor John R. Rice.

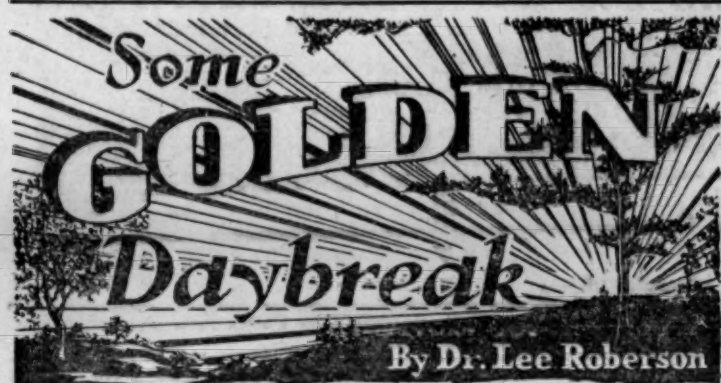
This \$3 novel with 19 chapters is offered absolutely free with six yearly subscriptions to THE SWORD OF THE LORD at the remarkably low price of \$10 (add 50c per year for subscriptions in Canada and foreign countries). The book will be sent free, postpaid, with its two-color jacket, its hard binding, and its beautiful printing, with every order of six yearly subscriptions at the bargain price of \$10. The book, *Seeking a City*, is ready now!

What a wealth of Bible knowledge along with tender love stories, a stirring war tale, with inspiring accounts of how Abraham came to know about Jesus two thousand years before Jesus was born; how Abraham came to know about the heavenly Jerusalem; how Abraham was converted!

I hope you will rush your subscriptions. And remember that subscriptions sent now may be Christmas gift subscriptions and we will send a lovely two-color card announcing your gift, if you request it. But we hope Christmas gift subscriptions can be in our hands by December 10. Will you hurry, please?



Rev. Jack Hyles



Pastor, Highland Park Baptist Church
Chattanooga, Tennessee

Two Pictures of His Coming

CHAPTER 7

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—I Thess. 1:10.

The grandest fact of the past is that Jesus Christ, the Lord of Glory, was made in the likeness of men and became obedient unto death in order that we might be saved. The most important fact of the present is that this Jesus is now seated at God's right hand, making intercession for us. The greatest event of the future is that this same Lord Jesus shall come again and receive us unto Himself.

If we can judge the importance of a doctrine by the number of times it is mentioned, then surely

We are now turning to a further study of this great event. The Apostle Paul wrote two letters to the church at Thessalonica. In these letters he dealt with the two stages of the second coming of Jesus. In I Thessalonians we have a picture of the sudden, unannounced coming of Jesus and of the saints going to meet Him. In II Thessalonians we have another picture of Christ as He comes to execute judgment, destroy the Antichrist, and reign with His saints upon the earth.

I. The First Picture—His Coming for His Saints

The entire epistle of I Thessalonians points to the coming of Jesus. In chapter 1 the apostle commends the people for waiting for Christ from Heaven. In chapter 2, he says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." In chapter 3, he closes with a word of exhortation, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

In I Thessalonians 4:13-18 we have the entire outline of the coming of Christ for His own. In these words the apostle is giving comfort to those who have lost their loved ones. It seems that some of the Thessalonians were disturbed at the death of some in their midst. They had expected the Lord to come from Heaven. Paul reaffirms the fact of the Lord's coming, and gives them the order of events at the coming of Christ for His saints.

And so we have in these verses three great things.

First, the return of Christ. "For the Lord himself shall descend

THE EDITOR'S Notes

by John R. Rice

The other day a noble pastor, Dr. Monroe Parker, of Decatur, Alabama, called this editor about a spiritual matter of concern to us both. When the other matter was attended to, I said to this old-time friend, "Please don't forget to pray for me."

And this noble man of God, a man with a Ph.D. degree and a splendid soul winner, answered, "We never do forget, Brother Rice, every day." How my heart was comforted!

To make THE SWORD OF THE LORD the blessing that it ought to be, to help teach the Word of God, to defend the faith as we are commanded to do, to stir revival fires, to win souls and help others to win souls—how we do need the power of God and wisdom of God

from heaven with a shout, with the voice of the archangel, and with the trump of God." This is the sudden and unannounced coming of Jesus to catch away all believers. There will be a shout and the voice of the archangel and the trump of God, but these things will be heard only by those who are in Christ.

Second, we have here the resurrection of the dead in Christ. "And the dead in Christ shall rise first." This is the first resurrection. It takes place when Christ comes for His saints. All who have died in the Lord will be raised.

There will be no resurrection apart from the coming of Christ. It is at His coming that we will be gathered unto Him.

A writer tells of an old colored saint, father of a large family, who lived in North Georgia in 1833. When there was a heavenly display and many stars appeared to be falling from the sky, he was awakened by the noise and confusion in the street. Looking out of his home, he saw the stars falling like snowflakes. He thought the end had come, and he quickly roused his wife and children and said, "The day of the Lord is at hand." He hurried into the street where all was confusion, and the colored saint turned to his wife and said, "Old woman, the Lord am coming, and you take the children along to the public square, and wait there till I come. I am going down to the garden and see old Massa get up, and just as soon as he do, him and me will come along to the square, and we'll go up to meet the Lord together."

The old man, though unable to read the Bible for himself, had been listening to the reading and explanation of the Scriptures. He knew that the coming of Christ would be the signal for the resurrection of those who sleep in Jesus.

Let us keep in mind that the Word of God speaks of two resurrections. The first resurrection concerns the dead in Christ and the second resurrection will be for those who are lost. They will be resurrected to stand before the great white throne and to receive their sentence to eternal punishment. We are studying here about the first resurrection, for we read in Revelation 20, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."

Some people are apparently troubled because many careful students of the Bible for centuries seemed to know nothing about the two resurrections. This should not disturb us nearly so much as the fact that the Great Commission was overlooked and neglected for about the same period of time. It is our business to receive the Word of God as it was given by the Holy Spirit.

Third, the rapture. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

This verse outlines three things which will happen in the rapture.

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for the editorial duties here! So surely you who love the Lord and love the truth and love evangelism would do well to pray earnestly for us each day. Will you ask God to lay it on your heart and to help you to remember?

Only the power of God has made possible the tremendous usefulness of THE SWORD OF THE LORD through the years. Only the power of God and wisdom of God can help it continue to bless the thousands of families who read it weekly.

Jack Hyles Tells How It Was

In this issue of THE SWORD OF THE LORD you will read, we think with genuine interest, the message by Rev. Jack Hyles, pastor of Miller Road Baptist Church, Garland, Texas, on "Are We Still Southern Baptists?"

This message is of great importance, not only because it concerns the greatest soul-winning church among many soul-winning churches, baptizing 704 converts last year, but because the attack on the Miller Road Baptist Church is, in effect, an attack on every independent pastor and every church which prayerfully decides where God wants it to send its money, and what God wants it to support.

This church, which led the thousands of Baptist churches in the Southern Baptist Convention in soul winning, was expelled from membership in the Dallas County Baptist Association. This was done without warning, without counsel, with no brotherly attempt to persuade, no inquiry of the pastor or the church. It was done despite the fact that the church has regularly supported the foreign mission program of the Southern Baptist Convention, besides having twenty seven missionaries of its own on the foreign field, and besides having fourteen soul-winning missions in various parts of Texas. The church was excluded without any reference to any moral or doctrinal complaint.

Those who read this sermon will see the way popery goes in a denomination, when leaders seek to dominate preachers and when preachers seek to dominate individual Christians so that one is counted an enemy because he prays about his giving and gives only to causes which he thinks will please God. An independent Baptist church prayerfully considering where it can best spend the Lord's money to win souls and carry on the Lord's work is counted an enemy because it so earnestly and sacrificially seeks to please God and win souls.

The church, soon moving into a new auditorium seating 2,200, has grown marvelously in the last five years. You will read the story with interest, we are sure.

Too Bad If You Are Too Late

Doubtless you will consider sending Christmas gift subscriptions to THE SWORD OF THE LORD for some of your friends or relatives. Then we beg you to rush those subscriptions to us. If we receive the subscriptions by December 10, we believe we will have ample time to enroll the subscription and to get a Christmas greeting card in the mail announcing that the gift is coming as a Christmas present from you. Please rush these Christmas subscriptions. Check carefully each one that you wish to receive a card announcing the subscription as a Christmas gift. We will use your name or follow your instructions. But Christmas mail will be heavy and the Sword of the Lord offices will be overwhelmed with work. So rush your subscriptions as soon as possible.

And don't forget what a blessed opportunity it is to spread the Gospel, to give a good testimony for Jesus Christ, and to be a spiritual blessing to loved ones, friends, church members, new converts, or unsaved people. Send THE SWORD OF THE LORD and so be a blessing, with a happy reminder of your love and friendship sent each week! Subscribe for others with a Christmas gift subscription to THE SWORD OF THE LORD.

See the coupon elsewhere in this issue. Address your subscriptions to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

Remember, you may have six yearly subscriptions, new or re-

newal, in the United States, for only \$10. And the big \$3 Christian novel, *Seeking a City*, with 19 chapters on the life and times of Abraham in thrilling, imaginative fiction form, will be sent you postpaid and free. Rush those Christmas gift subscriptions, please!

Editor at Southland Baptist Temple, Paducah, Kentucky, December 5 and 6

We are glad to be with Rev. Harold Council and the Southland Baptist Temple in Paducah, Kentucky, for two days of conference on revival and soul winning, on Thursday and Friday, December 5 and 6. We hope friends from all that area will drive in to be present for those two days which we trust will be blessed of God to many.



Mrs. Grace Rice MacMullen and David Allan who was adopted through the Evangelical Welfare Agency of Chicago, which specializes in placing babies in Christian homes.

Mrs. MacMullen Has New Baby; Jim Culberson New Circulation Manager

Mrs. Grace Rice MacMullen has made thousands of friends as circulation manager for THE SWORD OF THE LORD. You see her column, "Grace Notes," once a month in THE SWORD. And many of you have received personal letters from her, or subscription reminders.

Mrs. MacMullen is the editor's first of six daughters. Long she and Allan MacMullen have prayed for a baby. Now they have happily adopted a beautiful boy, David Allan. Mrs. MacMullen is so occupied with home duties she could not do all the necessary work of heading the circulation department. So Jim Culberson, with B.S. degree from Bob Jones University, master's degree from Columbia Bible College, has moved from the editorial department to the circulation department, and is rapidly taking on the burdens and duties of circulation manager. We hope you will rejoice with Mr. and Mrs. MacMullen over their new baby, and that you will pray for Jim Culberson and the heavy duties of circulation.

Let Us Send You Free 1958 Calendar Pack

To old friends who regularly support this work, we are mailing a 1958 calendar pack, an attractive calendar which may be set on mantel, table or shelf, always to cheer with a verse of Scripture and to give the days of the week and the month.

The calendar pack really consists of twelve envelopes; each one of them, when exposed, shows a calendar for the month. When the month is over and that month's calendar is taken out, it is found to be a self-addressed envelope for the Sword of the Lord. Thus on the first of each month you will have an envelope at hand, in which you may simply place an offering for any phase of the work of the Sword of the Lord. Check where the money is to go, sign your name, seal the envelope on which we will pay postage, and mail it.

Of course you do not have to guarantee you will send an offering each month. But if you want our calendar pack, we will be glad to send it with our com-

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Dr. Lee Roberson

we know that the coming of our Lord is of preeminent importance.

We know that the coming of Jesus is to be both literal and personal. Jesus gave the promise of His return in John 14, when He said, "I will come again, and receive you unto myself." Two men in white apparel at the ascension of Jesus said these words, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).



EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher
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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

A personal word from **EVANGELIST BOB OUGHTON** (P. O. Box 50, Belleville, Illinois) says that he began broadcasting with Dr. Fred Garland on XERF, Del Rio, Texas, November 10. He also tells about a fine meeting at Wilmington, North Carolina, at Grace Baptist Church, where Rev. Ray Noland is pastor. There were 15 recorded decisions for salvation, 30 promised to start family altar. When he wrote, he was at Belle Union, Indiana, at the start of a good campaign.

Their program may be heard daily on XERF, 1570 Kc. at 5:15 a. m., C. S. T., 6:15 a. m., E. S. T.

From Tent Hall, Glasgow, Scotland, comes this latest word on the ministry of **EVANGELIST BOB MANDERSON**. Superintendent John M. Moore writes:

"During his recent tour of Scotland, **EVANGELIST BOB MANDERSON** of Bethany Acres, Fallston, Maryland, spent one week at the Tent Hall, Glasgow, Scotland. He drew great crowds under the sound of the Message. He is a young man with outstanding gifts, both as a preacher and a musician. Over 2,000 people attended his opening meeting and great crowds gathered night by night to hear his story and also the outstanding testimony of his wife, Rita, who is an ex-French Canadian Roman Catholic fortune-teller. Over 30 people recorded their decision for Christ, and at a meeting for believers there was a genuine movement of the Spirit when nearly 100 Christian people dedicated their lives to Jesus Christ and to His service.

"We thank God for his visit among us and look forward to his returning to Scotland for further services in the land of his fathers."

Rev. Floyd C. Sullivan of the Independent Bible Baptist Church of St. Charles, Missouri, reports 6 first-time decisions, and 13 others for baptism and membership in a one-week revival led by **EVANGELIST BUHL MARTIN**. He commends highly this young man of 25 who is pastor of Faith Baptist Church, Granite City, Illinois.

"Have just returned from a good revival with a former member of the Sword staff, Rev. Ray J. Cutchin," writes **EVANGELIST RALPH D. DODD**, 3620 W. 12th Street, Little Rock, Arkansas. The meeting was at Monumental Baptist Church, Petersburg, Virginia. There were 24 professions of faith, 35 new family altars, and many rededications, reports the evangelist.

EVANGELIST HUGH F. PYLE, 1721 S. Gordon St., S. W., Atlanta 10, Georgia, tells of some difficulty in his meeting at First Baptist Church, Bellevue, Florida—"the flu bug hit us, plus several other obstacles, such as late hours in the citrus packing plants,"—but he reports 17 souls who made profession of faith, 1 added to the church by statement, and 4 public rededications. In addition, three teen-agers were saved after a high school service. The pastor is Rev. Jack McCullough.

We are so grateful for the fine meetings held by our Brother Pyle, who formerly was assistant to the president of Sword of the Lord Foundation. He regularly gives out sample Swords in his meetings, and gets many, many subscriptions. A beloved brother, greatly loved by the Sword workers, a fervent, blessed soul winner, who has a great burden for the lost. He has promised to send a sermon for the contest which closes December 1. Many of his sermons have been printed in THE SWORD OF THE LORD.

Pastor Mitchell S. Seidler and

people of Norwood Baptist Church, Norwood, Ohio, are rejoicing in the results of the evangelistic meetings conducted by **EVANGELIST EDDIE WAGNER**, 123 N. Van Buren, Little Rock, Arkansas. The pastor wrote November 6: "The Holy Spirit worked in hearts and lives resulting in 31 professions of faith, 22 other public decisions for baptism, church membership and assurance, or a total of 53.... Forty-six families promised to have daily family altar, and 37 young people rededicated their lives to the Lord's service wherever He might lead.

"Despite the many sicknesses due to the flu, the attendance per service for the ten meetings was 329...."

EVANGELIST DON CHENOWETH of P. O. Box 2, Tampa, Florida, has just completed a revival with the Whitney Baptist Church of Leesburg, Florida. Pastor Norman Pyle reports 12 public professions of faith, 10 coming for baptism, and 3 by letter.

He tells some interesting things about the evangelist: "This young man was a 'boy evangelist' among Seventh-Day Adventists for about 7 years. When he became convinced that salvation is by grace alone, he became a Baptist and entered Tennessee Temple Schools. He has been in full-time evangelism for a little over one year. Though only 21 years old, this young man preaches with the wisdom and ability of a man twice his age. His wife, Sharon, travels with him. She has a beautiful voice and her singing adds much to the meeting. She is also an excellent personal worker and soul winner...."

Sword of the Lord **EVANGELIST PAUL FERGUSON** of 1912 Vance Avenue, Chattanooga, Tennessee, has just conducted a revival campaign with the Baptist Bible Church of Elkton, Maryland. Rev. Tom Wallace, pastor, writes:

"We had real revival. Our people were stirred and moved to their knees by the powerful preaching of Brother Ferguson. Deep conviction came upon our people and they were broken over lost souls.

"People prayed in shifts of one hour from 8 to 4 on the week days and from 8 until service time on Saturday with an afternoon prayer service Sunday.

"Brother Paul worked and prayed hard and long and showed more interest for lost souls in our community than any preacher that we have had.

"In spite of the flu epidemic, we had good attendance. There were 43 first-time decisions for salvation, 75 rededications recorded in two services, and near a hundred came forward to surrender their lives and claim the filling of the Holy Spirit.

"I appreciate Brother Ferguson's ministry and also the part that THE SWORD OF THE LORD has in it.

"Sincerely yours,

(signed) "Tom Wallace." Paul Ferguson, formerly a boxing champion, is a powerful preacher of the gospel and THE SWORD gladly recommends him to Bible-believing pastors and churches. For dates and further information, you may write directly to him or to

Evangelist Bill Rice, Director
214 West Wesley Street
Wheaton, Illinois

It is a pleasant sight to see anybody thanking God; for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations. —Charles H. Spurgeon.



DR. OSWALD J. SMITH of Peoples Church, Toronto, recently conducted a 6-day crusade in Curitiba, Parana, Brazil. Plans were worked out by Director-Evangelist Willis Stitt of the Evangelical Enterprises and he reports great crowds and many saved, with some 227 public professions on the closing night.

Now They Pray Before They Play

"Will you be our football coach?" asked six members of the Riverside Raiders.

"Come into my study and we will talk it over," I answered. Immediately perplexing problems arose in my mind. But I said to myself, "They have come to you for help. And this is the first time one of these boys has ever been inside this church, perhaps any Protestant church."

"Boys, when do we start practice?" expressed my decision audibly.

During our first week of meetings with **EVANGELIST WALTER A. LEPP** (Box 265, Winona Lake, Indiana) I practiced three days with the boys. Perhaps I should stick to praying and visiting, I thought, as the week went by without one public decision. But at the Wednesday evening service of the second week four young boys made public decisions for Christ. Three were members of the team. Practice clicked smoothly on Thursday. As Brother Lepp gave the invitation that night another player was among the seven who responded. On Friday night nine of the starting eleven were in church. Five more boys made decisions.

Saturday, the day of the game, I called a special blackboard "skull" session to review our plays. Brother Lepp dropped in and he said a word to the boys on being a good sport. When I suggested that several of the boys lead in prayer, six of seven prayed. Some boys prayed their first public prayer.

Our boys ranged in age from ten to fourteen years. The other team appeared to be big fourteen-year-old boys when we took the field. After a brief pep talk and a final word of prayer, we kicked off.... Riverside Raiders won in answer to prayer and for the glory of the Lord.

More victories were ahead for the Raiders, for that night one boy came with four other members of his family to publicly express their desire to join our church. On Sunday night another made his public decision—the tenth member of the team to realize the Christ Brother Lepp preached was the answer to his heart's need. Revival meetings closed that night but God continued to work. On Monday night the only two members of the team who had not attended any service in our church came in for a Christian Service Brigade meeting and heard the Gospel presented.

The Raiders were not the only ones who prayed and won. Forty-seven individuals made public decisions for salvation or restoration and dedication. Others came to indicate their desire to start and maintain a family altar.

(signed) Bruce Baker,
Pastor of the Riverside Brethren Church, Johnstown, Pennsylvania

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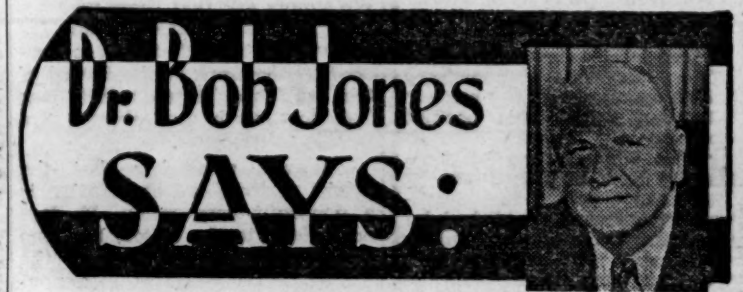
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winning Gospel emphasis and that it may never under any pressure of circumstances surrender to the do-as-you-please, live-your-own-life looseness of this modern age. We are going to stay true. We need your prayers. We shall appreciate your helping us select students who can be trained to go out into the world to be Christian leaders in a day when Christian leaders are so badly needed. Please invest some of the Lord's money in the work of Bob Jones University. We do not know anywhere in the world where you can put some of God's money and get better returns for time and for eternity. We shall expect to hear from you. Thank you, and God bless you.

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To The Idle

(Continued from page 1)

they can bear it; for if I had them down on the floor of the old barn, I might thresh many a day before I could get them out of the straw, and even the steam thresher could not do it, it would kill them first; for laziness is in some people's bones, and will show itself in their idle flesh, do what you will with them.

Well, then, first and foremost, it strikes me that lazy people ought to have a large lookingglass hung up, where they are bound to see themselves in it; for sure, if their eyes are at all like mine, they would never bear to look at themselves long or often. The ugliest sight in the world is one of those thoroughbred loafers, who would hardly hold up his basin if it were to rain with porridge; and for certain would never hold up a bigger pot than he wanted filled for himself. Perhaps, if the shower should turn to beer, he might wake himself up a bit; but he would make up for it afterwards. This is the slothful man in the Proverbs, who "hideth his hand in his bosom; it grieveth him to bring it again to his mouth."

I say that men the like of this ought to be served like the drones which the bees drive out of the hives. Every man ought to have

patience and pity for poverty; but for laziness, a long whip; or a turn at the treadmill might be better. This would be healthy physic for all sluggards; but there is no chance of some of them getting their full dose of this medicine, for they were born with silver spoons in their mouths, and like spoons will scarce stir their own tea unless somebody lends them a hand. They are, as the old proverb says, "as lazy as Ludham's dog, that leaned his head against the wall to bark" and, like lazy sheep, it is too much trouble for them to carry their own wool. If they could see themselves, it might by chance do them a world of good; but perhaps it would be too much trouble for them to open their eyes even if the glass were hung for them.

Everything in the world is of some use; but it would puzzle a doctor of divinity or a philosopher, or the wisest owl in our steeple, to tell the good of idleness: that seems to me to be an ill wind which blows nobody any good—a sort of mud which breeds no eels, a dirty ditch which would not feed a frog. Sift a sluggard grain by grain, and you'll find him all chaff. I have heard men say, "Better do nothing than do mischief," but I am not even sure of that: that saying glitters well, but I don't believe it's gold: I grudge laziness even that pinch of praise, I say it is bad and bad altogether; for look ye, a man doing mischief is a sparrow picking the corn—but a lazy man is a sparrow sitting on a nest full of eggs, which will all turn to sparrows before long, and do a world of hurt.

Don't tell me, I'm sure of it, that the rankest weeds on earth don't grow in the minds of those who are busy at wickedness, but in

(Continued on page 5)

Editor's Notes

(Continued from page 2)

pliments, and you can send an offering when you can. Ask for the 1958 Sword of the Lord calendar pack. Address the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

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You will remember that the Sword of the Lord Foundation is a nonprofit corporation. It does not belong to the editor. I get no salary, take no profits from the Sword of the Lord. It is a nonprofit corporation and exists solely for getting out the Gospel. It is recognized by the United States Government as a nonprofit Christian organization. Gifts sent to the Sword of the Lord may be deducted from taxable income, up to 20% or 30% of your net income for the year.

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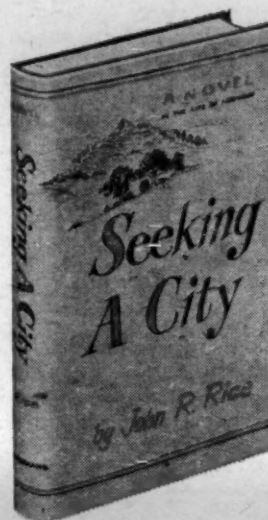
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what you do, do it for Jesus' sake, praying Him to bless His own money, in His own cause, for His own glory.

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Speak Tellingly

Were half the breath oft vainly spent,
To Heaven in supplication sent;
Our cheerful song would oftener be,
"Hear what the Lord has done for me!"
—William Cowper

Noteworthy NEWS Notes

The Buffalo Bible Institute, 827 Delaware Avenue, began its 20th year with a student body of 98 in its day school. President Everett S. Graffam reported students are registered from 5 states and 2 foreign countries. The Institute has leased 2 floors of a nearby apartment house to serve temporarily as Men's dormitory until the facilities of the new campus in Ebenezer are made ready. The registration for the evening school on Monday and Tuesday nights is 147.

H. Leonard Paré, Chairman of the Board of Trustees of Philadelphia Bible Institute, has announced the resignation of Dr. William A. Mierop, President. Dr. Mierop has accepted the call to the pastorate of the Hydwewood Park Baptist Church, North Plainfield, New Jersey, and will begin his duties January 1, 1958.

The Board of Trustees accepted the resignation with a sense of profound loss.

In 1944 Dr. Mierop became president of the Bible Institute of Pennsylvania and in 1951, when that school and the Philadelphia School of the Bible merged to form Philadelphia Bible Institute, he continued as president of the new institution.

The FBI reports that the crime rate in the U. S. has reached a point where the fingerprints of one American out of every 15 are now on file for some offense "more serious than a traffic misdemeanor."

—Sel.

What it took Moses and the children of Israel forty years to cross, the Israel Army spanned in a week—the Sinai Peninsula.

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Statistics show that the lung cancer death rate among the male population of New York state has increased by 57% in the last 22 years.

—Sel.

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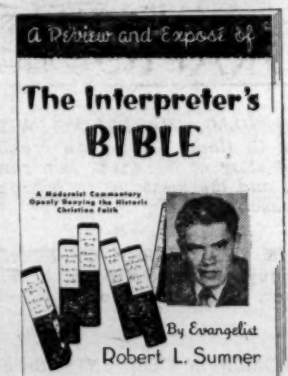


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Dr. Arthur Petrie says: "I am very glad that this is now in book form. I hope many will secure it. It is MUST reading for all evangelicals and others."

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To The Idle

(Continued from page 4)

foul corners of idle men's imaginations, where the Devil can hide away unseen like an old serpent as he is. I don't like our boys to be in mischief, but I would sooner see them up to their necks in the mud in their larks, than sauntering about with nothing to do. If the evil of doing nothing seems to be less today, you will find it out to be greater tomorrow; the Devil is putting coals on the fire, and so the fire does not blaze, but, depend upon it, it will be a bigger fire in the end.

Idle people, you had need be your own trumpeters, for no one else can find any good in you to praise. I'd sooner see you through a telescope than anything else, for I suppose you would then be a long way off; but the biggest pair of spectacles in the parish could not see anything in you worth talking about.

Moles, and rats, and weasels, there is something to be said for, though there's a pretty sight of them nailed up on our old barn, but as for you—well, you'll be of use in the grave, and help to make a fat churchyard, but no better song can I sing in your favor than this verse, as the parish clerk said, "all of my own composing":

*A good-for-nothing lazy lout,
Wicked within and ragged without,
Who can bear to have him about?
Turn him out! Turn him out!*

"As vinegar to the teeth, and as smoke to the eyes," so is the sluggard to every man who is spending his sweat to earn an honest living, while these fellows let the grass grow up to their ankles, and stand cumbering the ground, as the Bible says.

A man who wastes his time and his strength in sloth offers himself to be a target for the Devil, who is a wonderfully good rifleman, and will riddle the idler with his shots; in other words, idle men tempt the Devil to tempt them. He who plays when he should work, has an evil spirit to be his playmate; and he who neither works nor plays is a workshop for Satan. If the Devil catch a man idle, he will set him to work, find him tools, and before long pay him wages. Is not this where the drunkenness comes from which fills our towns and villages with misery? Idleness is the key of beggary, and the root of all evil. Fellows have two stomachs for eating and drinking when they have no stomach for work. That little hole just under the nose swallows up in idle hours that money which should put clothes on the children's backs, and bread on the cottage table. We have God's Word for it, that "the drunkard and the glutton shall come to poverty"; and to show the connection between them, it is said in the same verse, "and drowsiness shall clothe a man with rags." I know it as well as I know that moss grows on old thatch, that drunken, loose habits grow out of lazy hours. I like leisure when I can get it, but that's quite another thing; that's cheese and the other is chalk: idle folks never know what leisure means; they are always in a hurry and a mess, and by neglecting to work in the proper time, they always have a lot to do. Lolling about hour after hour, with nothing to do, is just making holes in the hedge to let the pigs through, and they will come through, and no mistake, and the rooting they will do nobody knows but those who have to look after the garden.

The Lord Jesus tells us Himself that when men slept the enemy sowed the tares; and that hits the nail on the head, for it is by the door of sluggishness that evil enters the heart more often, it seems to me, than by any other. Our old minister used to say, "A sluggard is fine raw material for the Devil; he can make anything he likes out of him, from a thief right up to a murderer." I'm not the only one that condemns the idle, for once when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with "he's dreadfully lazy." "That's enough," said the old gentleman; "all sorts of sins are in

that one, that's the sign by which to know a full-fledged sinner."

My advice to my boys has been, get out of the sluggard's way, or you may catch his disease, and never get rid of it. I am always afraid of their learning the ways of the idle, and am very watchful to nip anything of the sort in the bud; for you know it is best to kill the lion while it is a cub. Sure enough our children have all our evil nature about them, for you can see it growing of itself like weeds in a garden. Who can bring a clean thing out of the unclean? A wild goose never lays a tame egg. Our boys will be off to the green with the ne'er-do-wells unless we make it greener still at home for them, and train them up to hate the

company of the slothful. Never let them go to the "Rose and Crown"; let them learn to earn a crown while they are young, and grow the roses in their father's garden at home. Bring them up bees and they will not be drones.

There is much talk about bad masters and mistresses nowadays, and I dare say that there is a good deal in it, for there's bad of all sorts now as there always was; another time, if I am allowed, I will have a say about that matter; but I am sure there is plenty of room for complaint against some among the working people too, especially upon this matter of slothfulness. You know we are obliged to plough with such cattle as we have found for us; but when I am set to work with some men, I'd as soon drive a team of snails, or go out rabbit hunting with a dead ferret. Why, you might soon-

er get blood out of a gatepost, or juice out of a cork, than work out of some of them; and yet they are always talking about their rights; I wish they would give an eye to their own wrongs, and not lean on the plough-handles. Lazy lie-a-beds are not working men at all, any more than pigs are bullocks, or thistles, apple trees. All are not hunters that wear red coats, and all are not working men who call themselves so. I wonder sometimes that some of our employers keep so many cats who catch no mice. I would as soon drop my halfpence down a well as pay some people for pretending to work, who only fidget you and make your flesh crawl to see them all day creeping over a cabbage leaf. Live and let live, say I, but I don't include sluggards in that license; for they who will not work, neither let them eat.

Here, perhaps, is the proper place to say that some of the higher classes, as they are called, set a shamefully bad example in this respect: our great folks are some of them quite as lazy as they are (Continued on page 8)

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Some Golden Daybreak

(Continued from page 2)

First, there will be a reuniting of the body and the spirit. Body and spirit were separated by death, but now when Jesus comes, "them also which sleep in Jesus will God bring with him." Second, the living will be changed in a moment, in the twinkling of an eye. This we read in I Corinthians 15, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." In the third place, we note that we shall ever be with the Lord. We are going to be brought together with our loved ones, and with our Saviour.

This is the time of reunion for which we all should look; this day when Christ shall come, and the dead shall be raised, the living changed, and all together we are caught up into His presence.

In the light of these great things, it is no wonder that the Apostle Paul told the Thessalonians to do three things. First, he said, "watch," for "the day of the Lord so cometh as a thief in the night." Second, he said *wake up*. "Therefore let us not sleep, as do others; but let us watch and be sober." And third, he exhorted them to *work* and to live for Christ. In verses 16 to 22 he gives a series of short exhortations and all of them look toward the coming of Christ. He said, "Rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Quench not the Spirit. Despire not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil."

Yes, the fact of the second coming of Jesus to receive us unto Himself should certainly stir us to be at our best at all times.

II. The Second Picture of Christ's Coming—His Coming With His Saints

This is given to us in II Thessalonians. Here is a picture of the mighty Christ as He comes with the saints. Let us remember that we will be caught up into the air to be with Him, and we shall never be separated from Him.

There are four things about Christ and His coming with the saints to which I call your attention.

1. *The Lord shall be revealed from Heaven with His mighty angels.*

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—II Thess. 1:7, 8.

This will be the most startling occurrence in the history of the human race. Christ will come, and every eye shall see Him, and the mighty angels will accompany Him.

While upon the earth, angels often ministered to the Saviour. They came to Him after the temptation in the wilderness. They appeared in the Garden of Gethsemane and strengthened Him. Angels appeared at His resurrection, and also at His ascension. Now we find angels coming with the revealed Lord as He comes in might and power.

2. *He comes to take vengeance upon a Christ-rejecting world.*

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:8, 9.

His vengeance will be felt upon two classes—those who know not God, including all who refused the knowledge of God and lived on in sin; and a second class—those that obey not the Gospel of our Lord Jesus Christ. They heard the Gospel preached, and they rejected the Saviour. When Jesus comes, judgment will fall upon them.

3. *He comes to be glorified in His saints.*

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—II Thess. 1:10.

The saints will be with Him, and will be like Him. The resurrection and the translated saints will be in the image of Christ, for John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." This is

(Continued from page 1)

their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass."—Ezra 9:1, 2.

The heart of Ezra was broken. He gathered around him the ones who trembled at the Word of the Lord. Then he prayed to God and confessed the sins of the people.

There may be some who feel that this sin of Israel was not so great and so terrible. However, we must remember that Israel had definitely rebelled against the clear commandment of God. Their own testimony was this, as we find it recorded in Ezra 9:10-12:

"... we have FORSAKEN THY COMMANDMENTS, Which thou

MOODY ON TOBACCO

WHEN MR. MOODY WAS, IN GLASGOW IN THE '70'S, HE WAS CONDUCTING A "QUESTION MEETING" ONE DAY, ABOUT FIVE THOUSAND BEING PRESENT. ONE QUESTION WAS: "ARE THERE ANY VERSES IN THE BIBLE AGAINST THE USE OF TOBACCO?"

MR. MOODY PONDERED FOR A MOMENT, THEN SAID; "NO, BUT I CAN GIVE YOU ONE IN FAVOR OF IT."

THE AUDIENCE WAS BREATHLESS, AND HE CONTINUED:

"HE THAT IS FILTHY, LET HIM BE FILTHY STILL" (REV. 22:11).—SELECTED.

the masterpiece that Jesus will eventually deliver unto the Father—a creation redeemed, purified, sanctified, and in the likeness of His dear Son.

4. *He comes to destroy that Man of Sin, the son of perdition.*

"The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—II Thess. 2:7-10.

The Antichrist is the world dictator, the beast of Revelation 13. Christ will come and destroy him with the spirit of His mouth and with the brightness of His coming. The fulfillment of this is pictured in Revelation 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

This is the end of the Antichrist who exalted himself above God, and brought together the armies of the earth to make war against Christ as He came from Heaven. He was cast into Hell.

Yes, the second coming of Christ is the greatest event of the future. We should pray daily that the Holy Spirit would keep this truth before our hearts. If we know the truth about His coming, we will not be deceived in this treacherous age. If we know the truth about His coming, we will not be dismayed at the gathering darkness, but we will be looking for Him who is the Bright and Morning Star. If we are watching for the coming of Christ, we will be busy in His service. We will be anxious to reach everyone for our Saviour. Terrible days are ahead for those without Christ. Glorious days are ahead for those who are in Him.

"Even so, come, Lord Jesus."

(From the book, SOME GOLDEN DAYBREAK, 116 pages, 17 chapters. \$2.00; please add 15c for packing and postage if ordered from The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

... Guilty!

hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore GIVE NOT YOUR DAUGHTERS UNTO THEIR SONS, NEITHER TAKE THEIR DAUGHTERS UNTO YOUR SONS, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever."

The people knew that the only thing to do was to separate themselves from the peoples of the land and from the strange wives they had taken. Thus we read the verse from which our text is taken: "AND THEY GAVE THEIR HANDS THAT THEY WOULD PUT AWAY THEIR WIVES; AND BEING GUILTY, THEY OFFERED A RAM OF THE FLOCK FOR THEIR TRESPASS."

From the thirteen words of my text I wish to draw four applications for ourselves today. "Whatsoever things were written aforetime were written for our learning"; and my prayer is that we may take to heart these applications that we may profit thereby.

"AND BEING GUILTY, THEY OFFERED A RAM OF THE FLOCK FOR THEIR TRESPASS." In the first place we notice THE FACT OF THEIR GUILT; Second, THE KNOWLEDGE OF THEIR GUILT; Third, THE REALIZATION OF THEIR GUILT; and Fourth, THE PROVISION FOR THEIR GUILT.

The Fact of Their Guilt

"AND BEING GUILTY." They could not deny the FACT. They WERE guilty. But they were not alone in their sin and guilt before God. As they were guilty, so the Scriptures declare that we are guilty also. The guilt of sin is pictured in the Word of God as a universal fact. Dozens and dozens of verses from the Word of God confirm that truth.

Our first record of sin, as related in the Scriptures, is in connection with the casting out of Lucifer, son of the morning. In Isaiah 14:12-15 we read of this beautiful created being who tried to exalt himself above God. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the most High." Someone has made the statement that when Lucifer in his heart said, "I WILL," immediately sin began.

In speaking of this one who became Satan, the Lord God Himself said:

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, TILL INIQUITY WAS FOUND IN THEE."—Ezek. 28:14, 15.

We get another picture of this wicked one as he makes his appearance in the Garden of Eden. There he transforms himself into an angel of light in order that he might deceive. Thus Adam and Eve disobeyed God and fell into sin. And that is the thing that brought sin into the human race that was yet to be born. "As by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

In Psalm 51:5 we notice that we are born with a sinful nature, as David declares, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." In the first and third chapters of the book of Romans we not only read concerning the sinful nature of the human, depraved heart, but we also read of the fruit of that sinful condition, the outworkings of the natural heart. And no one is excepted. Let us not try to deny the FACT of our guilt. Paul says that "there is NONE righteous, NO, NOT ONE." Jew or Gentile,

Christmas

(Continued from page 1)

card properly filled out and sent to the addressee, we should have two weeks' leeway. Christmas mail will be heavy. Both the Sword of the Lord offices and the post office facilities will be crowded. We do not want to disappoint anybody. So we plead, please rush your Christmas gift subscriptions to us at once. If we receive them by December 10, we believe every Christmas gift subscription can be announced with a suitable and beautiful Christmas card, and thus the recipient will know of your thoughtfulness and love.

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we are guilty! Rich or poor, we are guilty! Religious or irreligious, we are guilty! Literate or illiterate, we are guilty! White or black, we are guilty! Outwardly moral or utterly immoral, we are guilty!

"Now we know that what things soever the law saith, it saith to them who are under the law; that EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD" (Rom. 3:19). "... for there is no difference: For ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD" (Rom. 3:22, 23). God says we are guilty, and "if we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10).

The Knowledge of Their Guilt

According to the Word of God, the FACT of the universal guilt of sin is very definite. However, I believe there is a difference between the fact of BEING guilty and that of KNOWING that we ARE guilty. The Bible pictures the unsaved person as one who is "dead in trespasses and sins," but many unsaved people have no real knowledge of that fact. They have never read it in the Word of God, neither have they heard the truth expounded from the pulpit. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

It is terrible to be a lost sinner! It is more terrible to be lost and not know it! It is like Pat and Mike who killed a snake one morning and threw it over by the side of the road. Several minutes later they came back down the road and stopped to take a final look at the dead snake. As they looked they were greatly surprised to see that the snake was still wagging its tail. Pat looked at Mike and said, "Poor old snake, he's done dead and don't know it." Sad but true, yet no doubt there are many unsaved people who do not know that they are spiritually dead.

"She that liveth in pleasure is dead while she liveth," but many women and men are constantly seeking after pleasures who may not know the truth of that statement. I was converted at the age

(Continued on page 7)

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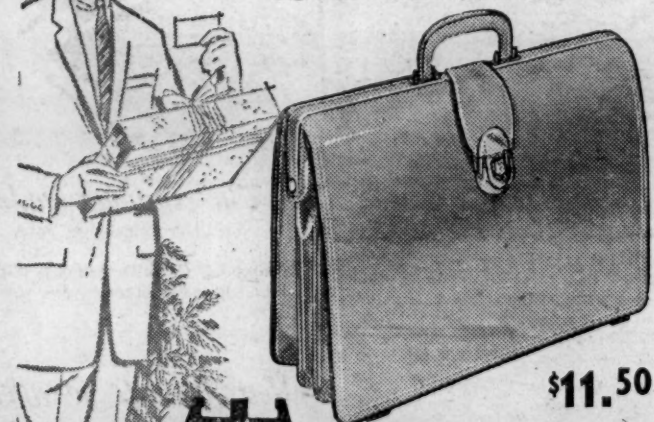
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... Guilty!

(Continued from page 6)

of eighteen. Before my conversion I had consistently gone to Sunday School and church all my life. However, I am very thankful indeed for one thing, and that is that I always knew until the night I was saved that I was a sinner. I KNEW I was lost, I had a KNOWLEDGE of my guilt.

Paul knew not that he was such a sinner until he saw Jesus that day on the road to Damascus. Isaiah did not really know the extent of his own guilt and uncleanness until he saw the Lord, high and lifted up.

Sometime ago in a large city I parked my car at a parking meter. I noticed that there was plenty of time on the meter to permit me to go into a grocery store for a few minutes. However, I failed to notice a sign on the lightpost which stated that it was illegal to park on that side of the street between the hours of 2:00 P. M. and 4:00 P. M. The time that I parked was approximately 2:15 P. M. I was guilty of parking illegally, but I did not know it until I returned and saw the ticket on my windshield. I knew it even more the next day when I paid a fine to the tune of \$3.00! I WAS GUILTY, but did not KNOW it.

Yet, I wonder if it was not entirely my fault that I did not know it? The sign was there. I just failed to read it. And I wonder, too, how many people are responsible for not knowing of their spiritual guilt. In Hosea 4:6 we read, "My people are destroyed FOR LACK OF KNOWLEDGE." They were guilty, but they had no knowledge of the way. Would they be held responsible? I think so, for in that very same verse it says, "... THOU HAST REJECTED KNOWLEDGE, I WILL ALSO REJECT THEE."

One time when I gave a young man a ride, I gave him a gospel tract and very kindly told him that it was something good to read that would tell him how to be saved. Just as quickly as I used that word "saved," he threw the tract down on the floorboard of the car saying, "I DON'T WANT TO KNOW HOW TO BE SAVED." Some day that young man may stand at the judgment bar of God unsaved. He may be able to look God in the face and say that he never knew how to be saved, but he cannot truthfully say that he had no opportunity of knowing. I would hate to go to Hell as a guilty sinner, ignorant of the way of salvation, having had a copy of the Bible in my home. I personally counted at least seventy-nine verses in the gospel of John which tell us in very simple words how to be saved. We have no excuse for not knowing. God wants us to know that we are guilty so that we will call upon the Lord Jesus for salvation.

The Realization of Their Guilt

Let us go a step farther. "AND BEING GUILTY, THEY OFFERED A RAM OF THE FLOCK FOR THEIR TRESPASS." They were guilty, and they knew it, but nothing was actually done until the REALIZATION of such broke upon their souls. When Ezra knew of the extent of their sin, he rent his garment and his mantle, and plucked off the hair of his head, and of his beard, and sat down astonished (Ezra 9:3). After that he fell upon his knees and spread out his hands unto the Lord, praying and making confession. Not only that, but the people themselves began to TREMBLE AT THE WORDS OF THE GOD OF ISRAEL. They felt their guilt and knew what had to be done because of their trespass.

How wonderful it would be today if we could get more unsaved people to REALIZE that they are sinners, that they have no hope apart from Christ, that they are certainly Hell-bound, with only a heart beat between them and eternal torment. Many there are who KNOW it, but few there are who definitely REALIZE it. Such realization is the thing that causes people to weep with penitent tears and flee to the Lamb of God which taketh away the sin of the world. Peter knew he was wrong when he followed the Lord afar

off, and then began to deny Him. However, his heart was not broken until the realization of that fact broke upon him as he gazed into the reproving but loving eyes of his wonderful Lord. David knew he was a transgressor when he tried to cover an adulterous act with the planned murder of a woman's husband, but such knowledge did not break his stubborn heart until the finger of a prophet pointed to his very heart, and the voice of the prophet solemnly said, "Thou art the man!"

Oh, for a realization of our guilt! Sin has been so pampered that it no longer seems to be the horrible monster that it really is. The word "HELL" has been so softly spoken, if spoken at all, that no one seems to have any real fear of its reality. The certain and definite judgment of God is a subject that is almost bypassed.

In John 14:1 Jesus said, "Let not your heart be troubled," but He was not speaking to the unsaved. There is not one single comforting verse of Scripture for the unsaved person, except in regards to the promise of the Lord to save those who put their trust in Him. The heart of the unsaved needs to be troubled. There are three things that the sinner has to face: physical death, the judgment of God, and spiritual death or separation from God and His mercy. Either one of the above is enough to make the unsaved person realize his great need of coming to the Lord Jesus Christ. Hebrews 9:27 says, "It is appointed unto men once to die, but after this the judgment." And concerning the results of that judgment the Bible declares, "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Unsaved friend, how can you face such knowledge without realizing your need? Death may overtake you before you finish reading this message. Then—I plead with you to do what those guilty Israelites did. "Being guilty, they offered a ram of the flock for their trespass."

The Provision for Their Guilt

"BEING GUILTY, THEY OFFERED A RAM." They WERE GUILTY. They KNEW it, they REALIZED it, and then THEY DID SOMETHING ABOUT IT. They offered a ram as the Lord had commanded in the law. In Leviticus 6:4-6 God had said:

"Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest."

We do not have to go out into the fields and get a ram or a lamb in order that we might sacrifice for our sins. Jesus, the Lamb of God, has already given Himself as our sacrifice. All we need do is accept the sacrifice that has already been made in our behalf. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). Jesus died to be our Saviour; but what have we done? Have we accepted that free gift? Have we done anything about our sin? Have we accepted the provision that was made for our guilt? "Being guilty, they offered a ram of the flock for their trespass."

Felix the governor is certainly an example of one who failed to do anything about his guilt and sin. When he communed with Paul, the Bible tells us that Paul "reasoned of righteousness, temperance, and judgment to come" (Acts 24:25). So Felix KNEW his condition. He knew he was unrighteous, intemperate, and unable

to stand before the judgment of God. But Felix went farther than that. He must have certainly REALIZED something of his guilt because he TREMBLED WITH DEEP CONVICTION. But he did nothing about it. What a wonderful opportunity to fall down at the feet of this courageous apostle and say, "What must I do to be saved?" But he did not do so. He fought his conviction, sent

The Greatest Request

When Patrick Henry's will was read, it was found to conclude with these words: "There is one thing more I wish I could give you. It is the religion of our Lord Jesus Christ. With it, if you had nothing else, you could be happy. Without it, though you had all things else, you could not be happy."

—Watchman-Examiner.

Paul back to the prison, and went his way without being saved.

Many there are who have done likewise. They have listened to the gospel story time and time again. Often they have been pricked to the heart through the conviction of their sin. Perhaps some have gone so far as to go to an altar of prayer, but that is where they have stopped. They have done nothing more. The provision for their guilt has not been received. So near to God and salvation, yet so very far away! How sad indeed.

How different it was for the Philippian jailer, as we find it recorded in the sixteenth chapter of the book of Acts. This man knew, at that midnight hour, that he was a lost man, guilty before God. He knew he was lost, because he came inquiring of Paul

and Silas saying, "What must I do to be SAVED?" We believe that he not only knew he was guilty; he also, perhaps for the first time in his life, began to realize his lost condition. He must have, for he came trembling and fell down before these men of God wanting to know the way of eternal life.

And he did not stop there. When he was told what to do to be saved, he responded. He did something about it. Paul told him to "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," and we read those wonderful words that, "He took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and REJOICED, BELIEVING IN GOD WITH ALL HIS HOUSE."

Oh, Guilty Sinner, Confess Your Guilt and Get Forgiveness Today!

You have read the good sermon by Evangelist Marvin Lewis. Now let the editor urge you to turn today to Christ, confessing your sin and accepting God's provision for salvation. Today if you face and realize and confess your sinfulness and look to Jesus in simple faith, He will forgive and save you. Now, this moment, the thing may be settled.

If you deny your guilt or ignore it or laugh it off, you will go to Hell. But if honestly you face your guilty, sinful, lost condition and turn your heart from sin to trust Jesus, then immediately, the moment you trust Jesus Christ, your sins will be blotted out. God has made provision and paid for your sin.

To ignore your sin, to laugh about your sins, to argue about your sins means you are still a poor, lost sinner. But to admit your sins and look to Jesus Christ

for forgiveness, means salvation. If you will turn to Christ as Saviour now, honestly confessing to Him that you are a lost sinner who needs saving, and depending upon Him to forgive you, since He paid for all your sins on the cross, then please sign the following decision form, copy it in a letter, and mail it to this editor at once. I will be glad to send Brother Lewis word so he can rejoice with us in your salvation. And I will write you a letter of counsel and encouragement. Dear lost reader, I beg you, admit your guilt, turn from your sin in your heart, trust Jesus to save you today! Then sign the decision, copy it, and mail it today!

Evangelist John R. Rice, editor
Sword of the Lord,
Wheaton, Illinois

Dear Brother Rice:

I have read Evangelist Marvin Lewis' sermon, "GUILTY." I know that I am a guilty, lost sinner, and I want God to forgive me and save me. So here and now I turn my heart from my sin and look to Jesus to forgive me. I trust Him now to forgive my sins and save my soul. I give Him my heart and will set out to live for Him and claim Him openly as my Saviour.

Signed _____

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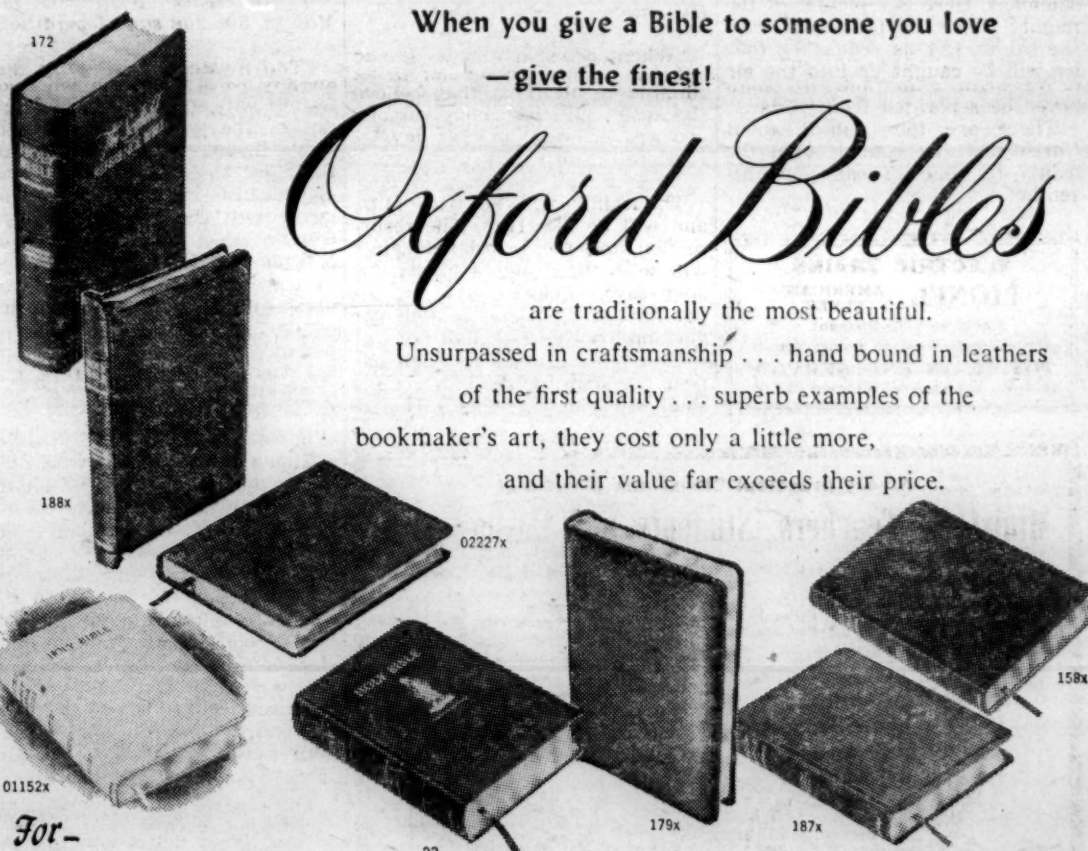
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To The Idle

(Continued from page 5)

rich, and often more so; the big dormice sleep as long and as sound as the little ones. Many a parson buys or hires a sermon, so that he may save himself the trouble of thinking. Is not this abominable laziness? They sneer at the Ranters; but there is not a Ranter in the kingdom but what would be ashamed to stand up and



Charles H. Spurgeon

read somebody else's sermon as if it were his own.

Many of our squires have nothing to do but to part their hair in the middle; and many of the London grandees, ladies and gentlemen both alike, as I am told, have no better work than killing time. Now, they say the higher a monkey climbs, the more his tail is seen; and so, the greater these people are, the more their idleness is noticed, and the more they ought to be ashamed of it. I don't say they ought to plough, but I do say that they ought to do something for the state, besides being like the caterpillars on the cabbage, eating up the good things; or like the butterflies, showing themselves off, but making no honey. I cannot be angry with these people somehow, for I pity them when I think of the stupid rules of fashion which they are forced to mind, and the vanity in which they

weary out their days. I'd sooner by half bend my back double with hard work than be a jack-a-dandy, with nothing to do but to look in a glass and see in it a fellow who never put a single potato into the nation's pot, but took a good many out. Let me drop on these Surrey hills, worn out like my master's old brown mare, sooner than eat bread and cheese and never earn it; better die an honourable death than live a good-for-nothing life. Better get into my coffin, than be dead and alive, a man whose life is a blank.

However, it is not much ease that lazy people get by all their scheming, for they always take the most pains in the end; they will not mend the thatch, and so they have to build a new cottage; they will not put the horse in the cart, and so have to drag it themselves. If they were wise, they would do their work well, so as to save doing it twice; and tug hard while they are in harness, so as to get the work out of the way. My advice is, if you don't like hard work, just pitch into it, settle it off, and have your turn at rest.

I wish all religious people would take this matter under their consideration; for some professors are amazingly lazy, and make sad work for the tongues of the wicked. I think a godly ploughman ought to be the best man in the field, and let no team beat him. When we are at work, we ought to be at it, and not stop the plough to talk, even though the talk may be about religion; for then we not only rob our employers of our own time, but of the time of the horses too. I used to hear people say, "Never stop the plough to catch a mouse," and it's quite as silly to stop for idle chat; besides, the man who loiters when the master is away is an eye-server, which, I take it, is the very opposite of a Christian.

If some of the members at our meeting were a little more spry with their arms and legs when they are at labor, and a little quieter with their tongues, they would say more for religion than they now do. The world says the greatest rogue is the pious rogue; and I'm sorry to say one of the greatest sluggards I know of is a professing man of the "Mr. Talkative" kind. His garden is so overgrown with weeds that I feel often half a mind to weed it for him, to save our meeting the shame which he brings upon it: if he were a young lad, I'd talk to him about it and try to teach him better, but who can be a schoolmaster to a child of sixty years old? He is a regular thorn to our good minister, who is quite grieved about it, and sometimes says he will go somewhere else because he cannot bear such conduct; but I tell him that wherever a man lives he is sure to have one thornbush near his door, and it is a mercy if there are not two. However, I do wish that all Christians would be industrious, for religion never was designed to make us idle. Jesus was a great worker, and His disciples must not be afraid of hard work.

As to serving the Lord with cold hearts and drowsy souls, there has been too much of it, and it causes religion to wither. Men ride stags when they hunt for gain, and snails when they are on the road to Heaven. Preachers go on see-sawing, droning, and prosing, and the people fall to yawning and folding their arms, and then say that God is withholding the blessing. Every sluggard, when he finds himself enlisted in the ragged regiment, blames his luck; and some churches have learned the same wicked trick. I believe that when Paul plants and Apollos waters, God gives the increase, and I have no patience with those who throw the blame on God when it belongs to themselves.

Now I have come to the end of my tether. I am afraid I have been watering a dead stake, but I have done my best, and a king can do no more. An ant can never make honey if it work its heart out, and I shall never put my thoughts so prettily together as some do, book-fashion; but truth is truth, even when dressed in homespun, and so there is an end of my rigmarole.

... Still Southern Baptist?

(Continued from page 1)

tist Church for approximately three years and three months.

From Grange Hall Baptist Church in Marshall I went to pastor the South Side Baptist Church in Henderson, Texas, where I was for almost a year. The South Side Baptist Church of Henderson, Texas, co-operated with and was affiliated with the Rusk-Panola Association, Baptist General Convention of Texas and the Southern Baptist Convention. The last month that I was a member of the Rusk-Panola Association, I brought the main message at the Training Union Rally for the Association; I brought the main message for the W. M. U. Rally of the Association; I brought the main message for the Sunday School Rally of the Association at the Rocky Mount Baptist Church near Overton, Texas.

From Henderson I came to the Miller Road Baptist Church, Garland, Texas, which was at the time a member of the Dallas Baptist Association. I spoke at the Baptist General Convention of Texas three years ago in San Antonio, Texas, before 8,000 people. I spoke before 3,000 people at the State Sunday School Convention in the First Baptist Church in Abilene, Texas, three years ago. I spoke at the Evangelistic Conference in the Will Rogers Memorial Coliseum in Fort Worth before about 10,000 people three years ago. Mr. Andrew Allen, who

go to the meeting with you?"

At 9:32 a. m. we drove up in front of the Park Cities Baptist Church in Dallas.

The meeting was called to order. The first song was "Praise Him, Praise Him." The meeting was called to order by Dr. Herbert Howard, pastor of the Park Cities Baptist Church and moderator of the Dallas Baptist Association. First John 4:1-4 was read by the pastor of the North Wilmer church, whose name I did not understand. The messengers were recognized, the declaration of the session was opened by Dr. Howard.

Brother Henry Kincaid, pastor of the First Baptist Church of Irving, Texas, recognized the messengers and made a motion that all messengers be received and seated in the Association, except the messengers from the Miller Road Baptist Church of Garland, Texas, and the Open Door Baptist Church of the Pleasant Grove area in Dallas, and that these two churches' messengers not be seated, and that these two churches be scratched from the roll of the Dallas Association and no longer be considered members of the Association because of questionable missionary practices, questionable educational practices on the part of the Open Door Baptist Church, and non-cooperative spirit. The motion was made to vote the two churches out of

How He Did It

A Chinaman brought a number of his friends to the mission. When asked how he succeeded in getting so many to come, he said, "I got on my knees and talkee, talkee, talkee. Then I got up and walkee, walkee, walkee." Pray and then work. Prayer without works is vain. Praying without working, like working without praying, is dead. Let us all talkee and walkee. —Gospel Herald.

was the State Sunday School Secretary, introduced me and interviewed me. Mr. R. Elmer Dunham, who at the time was with the State office, introduced me and complimented my message at the State Convention in San Antonio.

Now, that's my record. I have never belonged to any church that was not affiliated with the Southern Baptist Convention and the Association in which our church resided.

The Meeting in Which Our Church Was Expelled

Thursday morning, October 10, while my wife, my children and I were sitting at the breakfast table the telephone rang. The operator said, "I have a long distance call for Rev. Jack Hyles."

On the other end of the line Joe Boyd (pastor of Open Door Baptist Church of Dallas) said, "Jack, what are you doing today?"

I said, "At 10:30 this morning I am going to the annual meeting of the Dallas Baptist Association, and am taking my Associational Letter at 10:30."

He said, "The meeting starts at 9:30."

I said, "Yes, but our secretary will not have our annual letter finished until 10:00, so I cannot get there until 10:30."

He said, "But you had better be there at 9:30."

I asked him why.

He said, "Bob Meadows, pastor of the Pinewood Park Baptist Church in Longview, Texas, overheard R. A. Springer, the State treasurer of the Baptist General Convention of Texas, make a statement in Longview that they were going to take action against Open Door Baptist Church in Dallas and Miller Road Baptist Church in Garland at the annual meeting of the Dallas Baptist Association."

I said, "I don't believe it."

He said, "That's what he said. They are going to refuse to seat our messengers."

That was at 8:40 a. m.—fifty minutes before the meeting started. I called Brother Harvey, our Music Director, but he was not at home. I called Jim Lyons, my Associate Pastor, but could not get him. Finally he contacted me and said, "Would you like for me to

the Dallas Baptist Association.

(The two churches, in the Associational year 1955-56, baptized a combined total of over a thousand people. The Miller Road Baptist Church baptized more people last year, and year before last, than did any church of the 35,000 Baptist churches affiliated with the Southern Baptist Convention. That is the church that was voted out of the Dallas Baptist Association Thursday morning!)

The motion was made and seconded; the moderator asked if there was any discussion.

Dr. T. L. Holcomb, for years the head of the Baptist Sunday School Board in Nashville, who has been one of the great Southern Baptists through the years, and now retired and acting as associate pastor of the Lakewood Baptist Church in Dallas, who knows Baptist work perhaps better than anyone in the Dallas Baptist Association, rose and asked if a brotherly approach had been made to these two churches, to seek reconciliation. The moderator of the Association, Dr. Herbert Howard, and also the one who made the motion, Reverend Henry Kincaid, of First Baptist Church of Irving, Texas, did not make a positive or a negative answer. Their answer was so obscure that the Dallas Morning News thought that they meant that a reconciliation had been attempted. Now, a statement was not made that reconciliation had or had not been attempted, but the Dallas News reporter who was there, Stewart Doss, the author of the article on Page 1, Part 4, Column 4, Friday morning, October 11, 1957, misunderstood it—he is a man paid to construe things properly. He construed that the moderator had sought reconciliation with the Open Door Baptist Church, Dallas, and the Miller Road Baptist Church of Garland, to the extent that he was willing to put it in his newspaper the next morning. Dr. Holcomb questioned and doubted the action that was taken.

Another brother stood and suggested that a brotherly approach should be made to seek reconciliation with the churches. Brother J. E. Hopkins, who was sitting next to me, stood to say that if a church would seek reconciliation with a member before voting

him out, certainly an Association should seek reconciliation with a church before voting a church out. The moderator replied, "Are there any other comments?" There were none. The vote was taken. I would estimate that approximately 750 people were present. It was a split vote—50 courageous souls had courage enough to stand for our side, of which I could not see a single pastor of a church in Garland standing.

This pastor has been accused of being non-cooperative with the pastors in Garland. I have been to Charles Cockrell's (pastor of First Baptist Church, Garland) office a number of times; have been to his office and counselled with him; have prayed with him in his office. He has never—in four years and eight months—set foot inside my office, not even for a welcome to the city when I came. I am being very frank—I am telling you the truth.

I was present at the meeting, though the Association said that they did not realize that I was present. I was sitting next to Brother Hopkins, a few rows from the front, when he made his speech. I was not asked anything and said nothing. I took notes on the meeting, every word that was said. Dr. Howard made the statement, "Leadership of the two churches were asked questions concerning loyalty before entering the Association last year." Our church was in the Association five years ago, and the moderator of the Association knew so little about it that he thought we entered last year, by his own statement. The Open Door Baptist Church was entered in the Association two years ago, and the moderator said they were asked about their loyalty last year. I hardly think that one who does not even know when the churches entered the Association would be qualified to condemn them and vote them out of the Association.

The moderator quoted I John 2:19, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." After the Scripture was quoted a gay chuckle covered the auditorium. A lady sitting in front of me, dressed very immaculately, looked at her friend and said, "Well, I should think they would be here, if they cared enough. Why approach them brotherly? They knew it started at 9:30." At which statement I punched her on the shoulder and said, "Lady, I'm here." Let's wife was not the only woman in history that ever turned to a pillar of salt!

Dr. Howard made the statement, as they voted the new churches into the Association, (a number of new churches were voted in), "If you churches don't behave yourselves, you don't stay in . . ."—which means that a church that baptized 704 the year ending September 30, 1956, didn't behave itself. One new church was accepted with the provision that the Association help get a new

(Continued on page 10)

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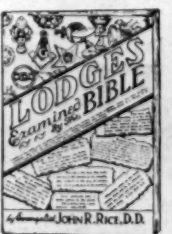
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... Still Southern Baptist?

(Continued from page 8)

location. As if it is the business of the Association where a church is located. There is a Person in the Trinity, named the Holy Ghost of God, whose business it is to tell churches where to locate.

The moderator of the Association made the statement, "Let's take care in taking in new churches, as we do not want to lose prestige in the community later on by holding out some churches." May I remind you that the Apostle Paul had no prestige in any community he ever lived in. John the Baptist had his head cut off. Our Saviour was crucified. Elijah was chased into a cave by Jezebel, who tried to kill him; Sam Jones was called the 'ole narrow-minded Southern evangelist'; Billy Sunday was hated by many clergymen; they tried to kill Martin Luther; John Wesley was thrown out of his denomination; John Calvin had to disguise himself to get out of town to keep from being killed because of what he preached. There never has been a day in the history of the New Testament church, and there never will be a day, when God's born-again people have prestige in the community in which they live.

Taylor Pendley, second in command in the Dallas Baptist Association, who preached 171 sermons beginning on October 1, 1955, closing September 30, 1956, had two revival meetings, and had a total of 44 professions of faith, arose to take the platform. Mr. Pendley said, "The Dallas Baptist Association was organized to take Dallas County for Christ." May I suggest that we had better find some new methods. We are losing the battle. Mr. Pendley also said, "It is difficult for us to decide the locations for new churches." He might add that it is none of his business.

Dr. Fred White, pastor of the First Baptist Church, Carrollton, Texas, whose church baptized 16 people beginning October 1, 1955, and ending September 30, 1956, arose to take the platform. He recognized the new churches coming into the Association. (Now if

what I am saying this morning is spoken about some of your former pastors, I am going to say it anyway. I don't want to hurt your feelings; I don't want to hurt the pastor; but you are going to know exactly what went on before we leave this morning.) Dr. White commended one new church because they baptized 41 last year, after voting out a church that baptized 704 ending October 1, 1956, and 625, without any revival meeting, this past year.

Dr. Pitts, pastor of the Highland Baptist Church of Dallas, arose to make the statement that his church had started a mission in the Valwood Park area near Farmers Branch, and that they had received such a blessing from starting that mission that they had set a goal to start five missions by 1964. How ironic is that statement when the Miller Road Baptist Church has started fourteen missions already and was voted out before he even got up to speak. So you can see that it is not the fact that they want to start new missions; it is the fact that they want to start them themselves. The First Baptist Church of Grand Prairie was commended for having started seven missions in nine years. We were voted out after starting fourteen in five years.

The meeting began at 9:30. The first "Amen" was at 10:48, and it was to a joke. Now, that was the meeting, ladies and gentlemen, that I attended. The *Dallas Morning News* said that we had no representatives at the meeting. I attended the meeting, and have given you a play-by-play, or blow-by-blow, description of it to show you that I attended the meeting myself, personally.

The Mistakes in the Reports

The *Dallas Morning News*, in their issue of Friday, October 11, 1957, Part 4, Page 1, column 4, made this statement: (The headline says, "Two Groups Discharged by Baptists") "The Dallas Baptist Association struck two churches from its roster Thursday after a

committee said that they had not followed regular policy and used 'common sense' in mission donations." I doubt if John the Baptist used "common sense" when he had his head put on the platter. I doubt if Gideon used common sense when he tried to fight a battle against all the enemies with 300 people; I doubt if Joshua used common sense when he walked around the city of Jericho, blowing horns and shouting, trying to get the walls to fall down outwardly. I doubt if Moses used common sense when he walked into the Red Sea, when the water was there and God made a sidewalk through for him. I doubt if Paul

Sunday Work

A Christian man was once urged by his employer to work on Sunday.

"Does not your Bible say that if your ass falls into a pit on the Sabbath, you may pull him out?"

"Yes," replied the other; "but if the ass had the habit of falling into the same pit every Sunday, I would either fill up the pit or sell the ass."—D. L. Moody

used common sense when he decided to become a great missionary of the Gospel and was kicked out of just about every city he went to; I doubt if Stephen used common sense when he preached that sermon that got him stoned to death. In fact, the Christian does not have to depend on common sense—we have some uncommon sense which comes from Heaven on which we can depend.

The *Dallas Morning News* also made the statement, mistake number one, in paragraph four, "The two ousted churches apparently did not care. They had no representatives present." Brother Jim Lyons and I were at the meeting.

Mistake number two, in the same paragraph, says, "The two churches donate mission funds to non-approved agencies..." (that all depends on who does the approving) "and ignore the regular Baptist mission program..." This

month we sent a check for \$200 to the Foreign Mission Board in Richmond, Virginia. We have done this for four months. Last year we gave some; we discontinued it because of a financial strain, but there has not been a single Associational year since I have been pastor of this church that we have not sent money to the Foreign Mission Board of the Southern Baptist Convention. Already this month we have sent money to the Foreign Mission Board in Richmond, Virginia. They have accepted our money and sent us back a receipt. The *Dallas News* said that we have ignored the Baptist mission program.

The third mistake: Paragraph 5 says, "The two ousted churches had 2,702 members." Miller Road Baptist Church alone has 3,200 members. You know it is unusual that people who are so learned and with so many degrees would be so careless in the way that they take care of something so important.

The next mistake, and I quote the *Dallas News*, "The Rev. Henry Kincaid of Irving, a member of the credentials committee, explained that attempts to reconcile the two churches with DBA (Dallas Baptist Association) aims had failed." Now, get this, whether you get anything else I say or not: I did not know one single thing about it; I received no phone call; no committee came to me; no preacher wrote me a letter. I would not have known about it until I read it in the paper the next morning if Joe Boyd had not found out about it from a man in Longview, Texas, and called me on the phone at 8:40 Thursday morning. I hardly think that a man who will slip up to your back and stick a knife into your back without your knowing about it, is worthy of one's co-operation anyway.

I called Rev. Kincaid—and I have two witnesses—and asked him why they did not come and talk to me personally before their action. His reply: "We knew that you would say it was none of our business." So he admitted that he was afraid to come because of what I would say. The six mem-

bers of the committee—and I quote the *Dallas News* on the members of the committee—L. J. Chastain, Pastor of the Dalworth Baptist Church; Milton Greer, pastor of the Junius Heights Baptist Church; Kenneth Sutton of the Wynnewood Baptist Church; Fred White of First Church, Carrollton; Randall Odom of Pleasant Grove—none of these men even hinted to me, wrote me, called me, or told anybody to tell me about what was going to happen. My Saviour said that in secret He did nothing. Perhaps they were afraid of six-foot, four-inch, 235-pound, All-American, Joe Boyd. Certainly they were not afraid of me, although I did play on the grade-school football team, on the third string.

I challenge anybody to take my message this morning and say that our church was anything but sincerely and honestly wronged in what took place last week. I am not angry. If I could destroy the Dallas Baptist Association today, I would not do it. If I had in my hand a switch that would blow to pieces these men's churches who voted us out, I would not use it. If I had in my hand the ability to destroy the Co-operative Program and the Southern Baptist Mission Program, I would not do it. I am for each church deciding what God wants that church to do. Let me go a step further: I am for each pastor finding out what God wants that church to do, and the church following the pastor as God leads him.

You have heard about the meeting, blow-by-blow. You have heard the mistakes. Now, I will give you the charges.

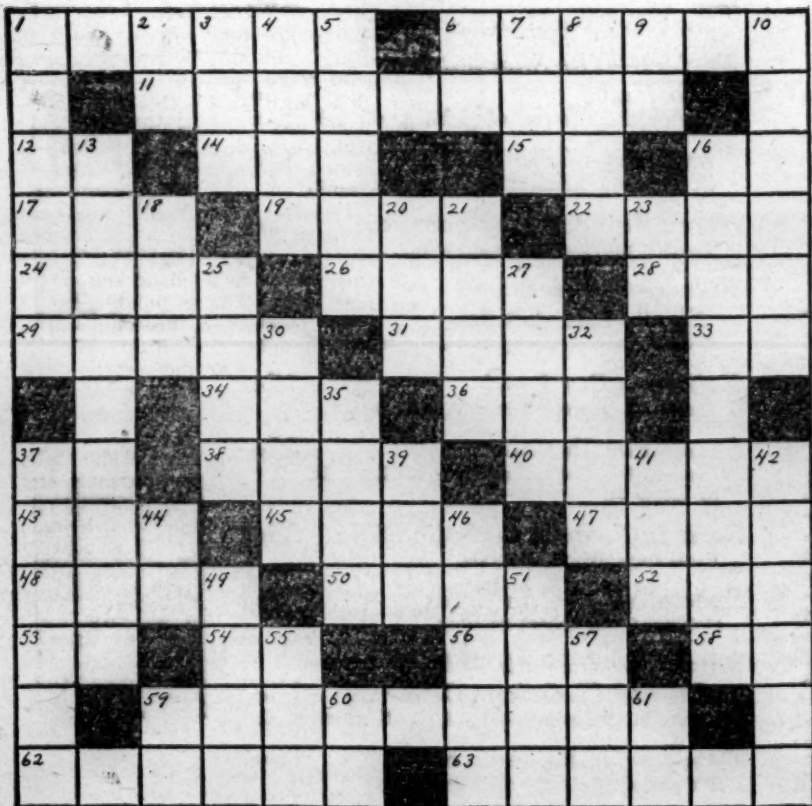
The Charges

First, it is charged that we have not followed "the regular policy in mission donations." I could call the name of church after church that are still in the Association who do the same thing with their mission money that we do with ours. Churches that I know of in Norfolk, Virginia, designate their money to foreign missions. A church in Tampa,

(Continued on page 11)

ATTENTION, PLEASE!

By Uncle Roger



Name _____ (PRINT)

Address _____ (PRINT)

City _____ Zone _____ State _____ (PRINT)

of the paper, you may print the answers on a separate sheet of paper according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, December 7, 1957.

3. Each weekly entry will be checked, and you will receive a post card if your entry is correct. Incorrect entries will not be returned. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have sufficient cards for the selection of your choice, mail them to us. Please indicate the book or books that you desire. Previous selections are available. The answer for Puzzle Number 48 will appear in the December 13 issue of THE SWORD OF THE LORD.

Puzzle fans please note.

First, each week a number of puzzle entries arrive late without an explanation. Such entries have to be disqualified. Please check, therefore, the deadline date each time. If your paper arrives on the deadline date or, on the day before or after, place the date that your paper arrived on the entry.

Second, please check your entries carefully. Many mistakes are made in copying the answers on a separate sheet of paper. Others are made by leaving blank spaces on the entry. Still others are made in spelling or by giving a wrong answer that could be easily checked. For instance, in Puzzle Number 40, "Tyrian" was given for "Tyrian" and "wise" for "wist." Some of the clues are harder than others, but many of these errors could be avoided.

Third, some have written telling us that they have not received their books. If the mistake is ours, we want to correct it. Many times, however, it is due to mail delay as several duplicate prizes have been returned to us. Please give us more time before complaining.

Remember that *The Soul-Winner's Fire*, a 128-page book by Dr. John R. Rice, is offered for the month of November for only three correct entries. Be sure to get it.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. If you do not wish to cut up your copy

Clews Across

- John saw a vision on the isle of _____ (Rev. 1:9).
- One who saves or delivers
- The fourth river mentioned in Genesis 2:14
- Installment paid (abbr.)
- Owed or owing as a debt
- East Indies (abbr.)
- Silicon (abbr.)
- The urial, — a
- A Hebrew dry measure, s — h
- Reclines
- Jesus performed His first miracle here at a wedding feast.
- without ceasing.
- 1101 (Rom. numeral)
- The prodigal son said, "I will _____ and go to my father."
- Any flat surface, as of the ground
- One
- To use or wield diligently
- A slight flap; tag
- Anglo-Saxon (abbr.)
- At once; without delay
- Father of Hadadezer (II Sam. 8:3)
- The number of chapters in the book of Esther
- An image or portrait (usually spelled with a "c")
- Entice
- A number of beasts assembled together
- A great and tall people mentioned in Deuteronomy 2:10 (spell without the "s")
- Pasture; meadow
- More than one "e"
- Each (abbr.)
- A combining form signifying "earth"
- Senior (abbr.)
- Natives of Galilee
- A type of shoe
- Paul passed this place on one of his journeys (Acts 21:1).

Clews Down

- Paul sent a salutation to this woman (II Tim. 4:19).
- Tellurium (abbr.)
- To make muddy or turbid
- A work; esp., a musical composition
- Jesus said, "I am the good shepherd: the good shepherd giveth his life for the _____."
- Salvation Army (abbr.)
- Past tense of "eat"
- To cloak; mask

Puzzle Number 48

(must be postmarked by midnight, December 7)

- A form of the verb "to be"
- A grape of a special type dried in the sun
- A religious sect which often challenged Jesus
- The kind of tree that Zacchaeus climbed (pl. form)
- A black bird
- A son of Jether (I Chron. 7:38)
- The male of the red deer
- America (abbr.)
- Small venomous snakes of Egypt
- A period of 365 days
- , lama sabachthani, cried Jesus on the cross (Mark 15:34).
- One of the sons of Adam
- "For my _____ is easy, and my burden is light" (Matt. 11:30).
- A Greek city where Paul preached to philosophers
- Nominative (abbr.)
- A son of Aram (Gen. 10:23)
- The hair that grows on a man's face (pl. form)
- Near (abbr.)
- A name given to Simeon (Acts 13:1)
- A sea in Palestine
- A tower near the sheep gate (Neh. 3:1)
- Alabama (abbr.)
- A combining form meaning "an ass," o —
- Guinea (abbr.)
- Illinium (abbr.)
- Standard deviation (abbr.)

Answer to Puzzle Number 46

XLVI

C	H	I	L	D	C	Y	M	B	A	L	S
H	F	E	A	R	S	E	I	R	T		
A	R	O	R	E	S	R	D	F	A		
R	A	V	A	B	U	S	E	D	A	L	
I	C	E	S	E	F	T	B	E	C	K	
T	A	L	O	A	F	C	L	U	E		
Y	M	Y	S	T	E	R	I	E	S	S	
H	O	P	E	R	E	I	N	B	E		
V	A	L	E	T	T	R	U	E			
A	R	T	T	O	T	A	L	A	S	K	
U	P	E	H	I	E	S	H	E			
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T	O	N	G	U	E	S	F	A	I	T	H



Dear Sword of the Lord Reader:

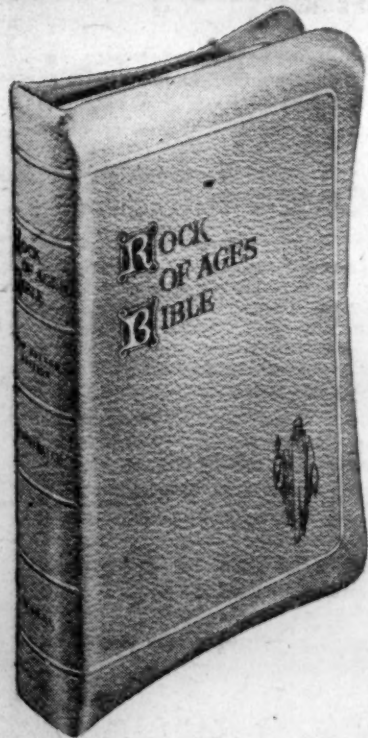
The other day I got to thinking about old-fashioned things. It's good sometimes just to sit back and compare life today with life a few years ago. We don't miss an old icebox that needed the water pan emptied every day. And modern electric lights surely beat coal-oil lamps with their pale light and fragile chimneys.

But I wonder if we haven't lost something important along the way. Remember the old family Bible with its detailed family record of births, marriages and deaths? It sort of symbolized the family unity which brought all the children home for Christmas and other important occasions. It was the Book taken down from its place and read together at such glad, happy reunions.

And the thought struck me that possibly part of our trouble today is that our homes don't have a **Family Bible** anymore. I know that we have lots of Bibles around and everyone has one to carry to church or Sunday School—but somehow we have missed the unity of the old **Family Bible**.

Now we have some readers whom we believe old-fashioned enough to want to try out the family Bible again to unite the home. We have on hand only 64 copies of the finest family Bible I have ever seen—No. 805-1 White Heirloom DeLuxe Edition—only 5½ x 8 inches in size, but with all the expensive features of the huge, old family Bibles. You will find that this big family Bible has everything! The cover is durable, bound in white imitation leather, levant grain, made for years of hard service. The type is large, clear, and easy to read. There is a beautiful Family Register with a place for the recording of births, marriages, and deaths, as well as a two-page Family Tree.

There are 64 engravings of famous religious paintings—32 in glowing full color and 32 in rich halftones. A set of 16 biblical maps in full color, the words of Christ in red ink, a 125-page concordance, and a geographical index of more than 650 places, all help to make this Bible a real treasure for the whole family. It is even thumb-indexed to make finding a given Scripture easy.



While the center column references give a literal translation of difficult passages, the text itself is in the beloved King James Version, which will never be replaced in the hearts of most devout, Bible-believing Christians. This is the version you want your children to learn, to saturate their hearts and minds.

Then it contains the center column references. Thousands of references to other passages of Scripture will explain, clarify, and enrich your study of the Word of God. Actual page number of the reference is given. Other references give the meaning of words, explain seeming contradictions, give measures of time, money, etc.

Stars mark Old Testament passages which prophesy the coming of

Christ. You'll be amazed at how many times His coming was foretold! Obscure passages you never realized referred to the Saviour will suddenly be illuminated.

The Rock-of-Ages Bible was designed especially for use in the home. We call it the "Heirloom" Bible because it is a Bible to be passed from generation to generation. Because of the quality of craftsmanship and materials used in the Bible, because of the quality of its many helps, this Bible is a silent, eloquent symbol of your home's faith and trust in God.

What About Christmas?

If you already have a family Bible for your home, maybe that son or daughter who is just getting started at home life needs one. Or possibly some other young couple that you know needs this Bible to help them build a "home." Maybe Mother's Bible is all frayed and worn. I believe she would treasure a new Bible like this one. Here, then, is a Christmas gift which will bless for years in some loved one's heart and home. The lovely full-color presentation page will be a permanent reminder of your love and thoughtfulness.

The Price Is Right

It seems only yesterday that coffee was 37c a pound, and anyone could buy a Bible at the dime store for 75c or \$1.

... Still Southern Baptist?

(Continued from page 10)

Florida, the Buffalo Avenue Baptist Church, where Dr. Roy Mason is pastor, designates its money to foreign missions. The Trinity Baptist Church in Jacksonville, Florida, where Rev. Bob Gray is pastor, designates its money to foreign missions. Yet, every one of those churches is accepted in the Southern Baptist Convention, and they commit exactly the same "sin" that we are said to have committed.

Get it now—they did not bring a charge of immorality; they did not bring a charge of something done wrong, or lack of soul winning, or failure to pray and read the Bible. The only charge they brought against us was the fact that we did not use "common sense" and use regular methods to give mission money. In other words, we were voted out of the Dallas Baptist Association Thursday morning because of Calvin Noel, Mrs. Noel, Miss Bessie Lee Millican, the Rutters, the Craigs and our other missionaries on the foreign fields. If that be counted a sin, Livingstone should have never seen the mission field.

The "sin" that I have committed is the sin of realizing that every church and every pastor is autonomous, independent, answerable only to God for what he does, and nobody but the Spirit of God is to lead a pastor. Anybody who leaves his church because of that is unspiritual and not right with God.

The second accusation, according to the *Dallas News*, was that we had not used "common sense" in mission donations. The Dallas Association said in essence, Thursday morning in their meeting, that the church at Antioch that sent out Paul, Silas and Barnabas did not use common sense. Paul and Barnabas were sent out by the church at Antioch without a Co-operative Program. There was no Southern Baptist Convention, or Co-operative Program in the world when Silas, Paul, Barnabas and John Mark were sent out by the church at Antioch. Then, if we were not using common sense, then you might as well say that they were not using common sense. Now, what they really meant was that we were not sending our money to the pot where the Executive Board could spend it like they wanted to.

The Co-operative Program was organized in 1925. The first Baptist Association in America was organized in Philadelphia, Pennsylvania, in 1707, two hundred and eighteen years before there ever was a Co-operative Program in Baptist history. So, for two hundred and eighteen years they did it wrong, according to Dallas Baptist Association. There were no Baptist churches in Texas in those days. Those people spread the Gospel to Texas, and you and I are saved today because of the mission program of a group of people in Philadelphia, Pennsylv-

vania, who did not use "common sense" in their mission program!

The first Southern Baptist Association was organized in Charleston, South Carolina, in 1751, one hundred and seventy-four years before the Co-operative Program, which means that the leaders of the Dallas Association are saying that for one hundred and seventy-four years the leaders in our churches did not use common sense. They say we have found in the last thirty-two and one half years something that is better than the Apostle Paul had, better than John the Baptist had, better than John Mark had, better than Silas had, better than Barnabas had. Those fellows did not use common sense. You will never, dear friend, beat the Word of God, for your mission program.

You say, "Why are you being so frank?" Because they were frank. I am not holding back any punches. Brother Cockrell could have said, "I am opposed to a thing like that." He said not one word. He didn't vote against us, but Jesus says that 'if you are not with me, you are against me.' You say, "Are you putting on your fighting togs?" They have been on since

No dish ever comes to the table which is so nauseous as cold religion. Put it away. Neither God nor man can endure it.—Charles H. Spurgeon

Thursday morning. But the only thing that I have to fight with is the Word of God.

The charges—"have not followed regular policy," "have not used common sense." No charge of immorality. They said, "The above resolution in no manner is intended to cast reflection on the Christian character of the pastors of these churches, nor to reflect any illwill toward them." Chop a person's head off and, as he dies, tell him, "Oh, nothing 'personal.'"

I know men who have pastored churches in the Dallas Association who are sex perverts. But nobody ever said a word about putting them out of the Association. They don't care if you are a sex pervert as long as your money goes down the barrel. Because their money went undesignated to the Co-operative Program, nobody voted them out of the Association.

Last year approximately four hundred churches in Texas baptized nobody. Not a mention was made of them. Two churches in Dallas Association last year baptized nobody. Can you feature it? In a metropolitan area of over a million people, two churches did not baptize one single convert last year, yet not a single word was said about them at the meeting last Thursday. Yet, we were or-

Coffee is now around \$1.06 per pound, and even the cheapest Bibles cost about \$3.50 or \$4.

This beautiful, white Heirloom DeLuxe Bible regularly sells in all the stores at \$9.95 per copy—and that's cheap enough. However, during this Christmas buying season, we are going to let the first 64 people have the copies we have on hand for \$6.95, plus 30c postage. It even is in a lovely gold-colored gift box. First come, first served. Soon as word gets out about it, the 64 copies we have in the stock room will be sold out, and we won't have any more at this price.

And my guess is that this Bible will be the most wonderful of all the gifts under your tree this Christmas.

Here is a real handy order blank. We expect all these Bibles to go quickly, so rush your order NOW.

Sincerely,

Sword of the Lord Foundation

Convenient Coupon for Ordering

SWORD OF THE LORD
214 West Wesley
Wheaton, Illinois

Yes, I want a copy of the Bible No. 805-1, bound in white imitation leather, in the attractive gold-colored gift box, regularly priced at \$9.95, but available to the first 64 people at \$6.95 plus 30c postage. Enclosed is \$_____ Mail the Bible to:

Name _____

Address _____

City _____

Zone _____

State _____

ganized to "take Dallas County for Christ."

Could you hear some statistics? The credentials committee, composed of the men whose names I read a while ago, who pastor the First Baptist Church, Carrollton; Junius Heights Baptist Church; First Church, Irving; Wynnewood Baptist Church, Dallas; Dalworth Baptist Church; and First Baptist Church, Pleasant Grove, baptized a combined total the year ending September 30, 1956, the last report that I have—those six churches whose pastors led in voting us out of the Association, baptized a combined total of 314 as compared to our 704 for the same year.

May I throw in the church pastored by the moderator of the Association. I throw in for good measure the church of the president of the Pastors' Conference as of October 1, 1956; I throw in the church of the vice-president of the Pastors' Conference, the secretary-treasurer of the Pastors' Conference; on top of that I'll throw in First Baptist Church of Garland; Freeman Heights Baptist Church of Garland, Second Baptist of Garland, the Bella Vista Baptist Church and to get another one outside of Garland, I'll go to the Casa View area and take the Casa View Baptist Church, and all of theirs together—the committee, the pastors' conference, the moderator, vice-moderator, all of the Garland churches and the Casa View church—baptized one less than our church baptized last year. I ask you, Is the Association following the command of Christ who said, "By their fruits ye shall know them"? I declare to you, dear friends, that it is not by their fruits ye shall know them; it is by their money ye shall know them.

In the telephone conversation Friday there was a little by-product charge; of course the real charges were not brought up. The real charge, dear friend—and I am not sure where it started; it may have started in Garland—is the little green-eyed monster spelled "jealousy." The matter that was brought up over the phone by Rev. Henry Kincaid, First Church, Irving, was that he got several complaints from Denton. Carmon Hartsfield, Bill Harvey and I went to Denton one day seeking a place to start a mission for Carmon to pastor, who felt impressed of God to start one. We asked God to lead us to the right place. A man whom I had never seen before gave me two lots before I left Denton, and said, "Here are two lots on which to start a church." We started a mission there, an arm of the Miller Road Baptist Church—over a mile from any other Baptist church. But, we made the mistake of not asking denominational leaders if it was all right.

Charles Hand and I went to Denison, Texas, and found a store building. Now, I want you to get this: Some have made the statement that a store building is no place to start a mission. Within six months the First Baptist Church of Garland started the Second Baptist Church of Garland in a store building. In Marshall, Texas, the pastors' conference leaders came to Eddie Oats, our preacher boy in Marshall, and told him he had no right to put on a sign out in front that he was a CHURCH when he was a MISSION. We changed the name of our mission in Marshall from the West Houston Baptist Church to the West Houston Baptist Mission, because we thought it was improper to call a mission a church. You may drive by the Second Baptist Church in Garland and you will find a mission of the First Baptist Church in Garland called a "church." It isn't what one does, dear friend, it is who does it. If you are on the Boards, it is all right. If you jump every time "frog" is mentioned, it is good.

I was told in 1953 that if I preached under the tent in Corpus Christi which Lester Roloff owned, I probably would not speak at any more Baptist meetings. I said, "Brother, I'll preach where I want to preach." I preached at

(Continued on page 12)

Please mention THE SWORD OF THE LORD when answering advertisements.

... Still Southern Baptists?

(Continued from page 11)

Lester Roloff's conference in Corpus Christi, and from that day until this I have not even been on a committee in the Association. When J. Harold Smith came to our church the first time, I was advised not to have him.

Another accusation that was made was that we started the Central Baptist Church in Denison, Texas, where Charles Hand is pastor, less than a mile from another Baptist church. I was criticized and called by the pastor of the First Baptist Church of Denison. I appeared before the Associational Missions Committee at the First Baptist Church of Sherman, Texas, when I spoke at the pastors' conference there. After the pastors' conference, I appeared before the Missions Committee. Bill Harvey was there and witnessed everything that went on. I stood behind the pulpit and they shot questions at me, asking me why we started a church less than a mile from another Baptist church. That was a sin. However, accepted into the Association last Thursday morning, right after we had been voted out, was the Chandler Drive Baptist Church of Garland, which is less than a mile from the Miller Road Baptist Church, and less than a mile from the Second Baptist Church of Garland. It is all right if I am not the one doing it. It is not what you do; it is who you are.

The Status of Miller Road Baptist Church

I have given you The Meeting, The Mistakes, The Charges. My last point is The Status. What is the status of the Miller Road Baptist Church?

Number one, we are Southern Baptists. I will give you eight reasons why we are Southern Baptists. You have the right to go out today and tell anybody that we are a Southern Baptist church. Eight reasons:

We have not changed a bit. We believe the same things; we practice the same things. If we do this, we are the same. If we were a Southern Baptist church a year ago, we are today.

Six men cannot tell us whether or not we are Southern Baptists. The Dallas Association did not vote us out—six men did. How do I know? I quote, "We cannot tell you everything that went on in the meeting." Of course they cannot. It wouldn't bear scrutiny. I doubt if there are six men in the world who can tell me what I am, especially those six.

Section VII of the Business and Financial Plan of the Southern Baptist Convention Constitution, concerning the Co-operative Program, gives every church the right to designate its mission funds as it so pleases and still be a Southern Baptist church.

If any agency accepts our money, we are members of the Southern Baptist Convention. The fact that the Foreign Mission Board of the Southern Baptist Convention accepted our money and sent us a receipt for \$200 this month, legally gives us the right to seat messengers at the Southern Baptist Convention each year. There is a difference, now, between the Dallas Baptist Association and the Southern Baptist Convention. After staying in the meeting for two hours the other day, I was rather happy not to be a part of the organization—but I am still officially and legally a Southern Baptist.

Dr. Roy Mason, Buffalo Avenue Baptist Church, Tampa, Florida, for years has sent all of their mission money directly to the Foreign Mission Board in Richmond, Virginia. It is one thing to be a Southern Baptist, another thing to be a Texas Baptist; and still another thing to be a Dallas Association Baptist.

The Dallas Baptist Association and the Southern Baptist Convention are two different organizations.

I called Dr. Lee Roberson long distance and said, "Dr. Roberson, tell me something. Are we Southern Baptists?" I said, "They voted us out of the Association yesterday."

Dr. Roberson replied, "Wonderful, Jack, wonderful!"

I said, "Joe Boyd was voted out, too."

He said, "That's wonderful, too, Jack."

But, he said, "You still are Southern Baptists. We here at Highland Park are a Southern Baptist church in spite of the fact that we, too, had action taken against us by our local Association."

(We, here at Miller Road are, too.) Dr. Roberson said that at a two or three hour conference with Dr. Sullivan, at the Southwide Conference in Nashville, Tennessee, Dr. Sullivan said, "Dr. Roberson, we hope that you will always be Southern Baptists."

Dr. H. Boyce Taylor, who was for years pastor of the First Baptist Church in Murray, Kentucky, and was one of the men on the founding board of the Co-operative Program in 1925, five years after the Co-operative Program was started, repudiated publicly the Co-operative Program, said

Thankful Henry

Matthew Henry, the famous scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary: "Let me be thankful first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because, although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed."

—Church of Ireland Gazette

that he was sorry that he was on the committee, and wished that it had never come into being.

Hear me, dear friend, the saddest day in the history of our Southern Baptist Convention was when we hired too many fellows to tell too many churches what to do with their money. It should be a doctrinal fellowship. Somebody ought to get up and preach on "security of the believer" and all of us cry together because we are still saved. It should be a fellowship where somebody could preach that Jesus pulled us out of sin, and testify about the grace of God and His wonderful mercy and love, where people could weep and cry over the Gospel of Christ.

We are real old-fashioned, old-time Southern Baptists. I am so happy to say today that we have not pulled out from anybody. So, if we did not pull out, we did not change. The one who pulls out does the changing. I say, on the authority of Southern Baptist history, that these six men and the leaders of the Association are not real Southern Baptists. They are splinter parties. I say, "Praise God, we Southern Baptists have gotten rid of the splinter groups."

Now, I come to the last thing that I will say, and that is your status. I have cried some tears this week; my wife has cried some tears; my mother has cried some tears. It is not easy for one to sit in a building and see a young man sitting four rows in front of him, whom he baptized, won to Jesus, for whom he stood at the altar and performed the wedding ceremony, baptized his brother when he got saved—it is not easy to sit in a meeting and see that man four rows in front of you not even vote with you before the whole Association. I have lost some friends—or I thought they were friends—of a lifetime. Men who would have shaken my hand a week ago, when I walked out of the meeting, would not even look at me as I walked up the aisle. That's not easy. It is hard. They have unjustly voted out of the Dallas Baptist Association what I believe to be the greatest church in the world, accused it falsely, made unjust accusations—it is not easy. This has been one of the hardest weeks in my life. This is the first week in my life that I am not a member of the Association in which I live. It is a transition—a change—and it isn't easy.

Now, your status. What are you going to do? Look at your friends. Some of you folks will consider leaving this church because of what happened Thursday. You love Bob Keyes with all of your heart. Bob Keyes this morning is preaching (probably through by now) and pastoring an independent Baptist church. If you leave this church you will say to Bob Keyes, "I don't believe that you know what you are doing."

Lester Roloff has stood behind this pulpit and blessed us and skinned us as much as anybody who has ever been to this church. Lester Roloff faced a time in his life when the Southern Baptist leaders threw him off the air.

Joe Boyd is in the same position that we are in.

Dr. John R. Rice faced the same thing.

Now, you make up your mind this morning. Before you walk out that door back there, or these doors up here, you make up your mind. Don't wait until tonight to make up your mind. If you are going to decide to leave this church, don't come back tonight. I don't want to see you tonight. If you are going to leave, just leave this morning and don't come back anymore. But, you will make up your mind this morning whether you want real spirituality or whether you want a name. If you think more of a name than you do of a church, then you ought not to stay in a church. If you want a Dallas Association church, go to one. Have them inscribe the name "Dallas Baptist Association" in gold letters across the front so that you can look at it and bow three times and cross your heart before you go in on Sunday morning. The church where you have felt God working in your soul, where you have seen hundreds of people converted, and have felt the presence of God week after week, where many of you have knelt at the altar and given your heart to Christ, the church where your boys and girls have been taught stories about Jesus and songs about the Gospel, where they come to Vacation Bible School and where you have heard the Gospel and been happy, the church that you have chosen to be yours—if changing the name on the front means more than the church, I say that you don't have enough spirituality to be a member here anyway.

We have not pulled out, they have. We have not left the Association; they have left us. It would seem that men who pastor churches in a city this big would have more to do than to get around and try to figure out some way to black the eye of somebody who is doing a better job than they are doing. Let me say this, dear friend, and I mean it as much as I ever meant anything in my life: if the Dallas Association means more to you than the Miller Road Baptist Church does, don't you come back tonight. The time has come when we are going to know who our friends are. If you are not here tonight, we will say, "Well, the ole boy didn't want a church; spiritual food meant little; souls of men meant nothing."

I say again, this church has been wronged. This church has been criticized and accused unfairly. The biggest religious group in Dallas, Texas, picked on one church that was trying to go out to the jails, hospitals, beer joints, night clubs, fair grounds and everywhere to witness for Christ, and they refused to take action against sex perverts, immoral characters. I declare unto you, on the authority of my convictions and the Word of God, we have been wronged by the Dallas Baptist Association. We are still Southern Baptists! Choose you this day whom you will serve!

Martin Luther was crawling up the steps at a Cathedral in Rome, quoting the Scripture, "The just shall live by faith." Martin Luther got up and said, "The just shall live by faith." He was cast out of his denomination by those whom he loved. John Wesley was a member of a leading denomination in England. You will recall the story of how he was cast out. Charles Spurgeon, in London, England, was voted a censure by the Baptist Association. Yet, the same preachers who voted us out last week will quote Spurgeon, read his books, and get some of their

sermons from him. Charles Spurgeon was compelled to get out. I'll tell you one thing; I may not have anybody here, but I sure have got good company, haven't I?—Spurgeon, Luther, Wesley, Paul, Roberson, Rice, Roloff—yes, even Jesus. That's good company, isn't it?

I have as many enemies as any man in Dallas County today. When I walk down the streets in Dallas, people who know me, with whom I have talked, whom I have loved, with whom I have prayed, and with whom I have won souls, will not even walk up and take my hand on the streets. I say it is not right.

I will never forget one time when I was a little discouraged—I went to Joe Boyd's church to visit a conference they were having. A lady stood up to sing a song that did to my heart what no song has ever done to my heart—Brother Harvey sang it a while ago—

"I traveled down a lonely road;
No one seemed to care,
The burden on my weary back
Was more than I could bear;
I oft complained to Jesus,
How folks were treating me—
But I heard Him say so tenderly,

"My feet were oh so weary,
Upon the Calvary road;
The cross became so heavy,
I fell beneath the load—
Be faithful, weary pilgrim,
The morning I can see—
Just lift your cross and follow
close to Me."

We have nothing to fight with

but God, but we have God, and God is not dead. You mark my word—God will vindicate His people, and we shall see the day in this corner when people will be sorry for what happened Thursday morning at the Park Cities Baptist Church in Dallas, Texas.

We are Southern Baptists. We are what we were last Sunday. Choose you this day whom you will serve. If you are going to leave this church, leave this morning. Don't come back tonight. Those of us who are going to stay are going to dedicate our new auditorium on November 24th. On Monday morning, November 25th, you are going to hear a report that the Miller Road Baptist Church, which was voted out of the Dallas Baptist Association on October 10th, dedicated an auditorium which will seat 2,200 people—and I quote what is going to be in the report, "They had to bring in extra chairs to take care of the people!"

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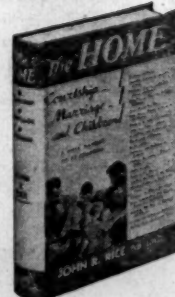
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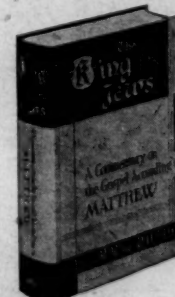


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